

# INDIANS OF TODAY



35412

Gridley

Indians of today

Edmund Public Library

Wichita, Kansas

RULES

and magazines.

2. A fine of two cents a day will be charged on each book which is not returned according to the above rule. No book will be issued to any person incurring such a fine until it has been paid.

3. All injuries to books beyond reasonable wear and all losses shall be made good to the satisfaction of the Librarian.

4. Each borrower is held responsible for all books drawn on his card and for all fines accruing on the same.



GEN

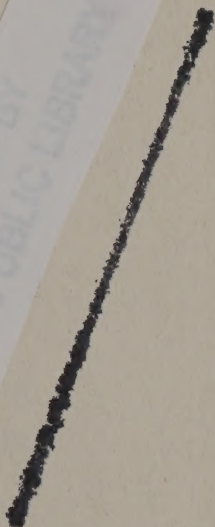
ALLEN COUNTY PUBLIC LIBRARY



3 1833 01861 3718

GC  
970.2  
G871IN

DISCARDED BY  
ECONHART PUBLIC LIBRARY



✓





# INDIANS OF TODAY

THIRD EDITION

*Edited and Compiled by*

MARION E. GRIDLEY

*Sponsored by the*

INDIAN COUNCIL FIRE

CHICAGO

1960

©MARION E. GRIDLEY 1960



*The Indian Council Fire  
is indebted to the  
Association of American Indian Affairs  
which greatly helped to make  
this edition possible.*

PRINTED IN U.S.A.  
TOWERTOWN PRESS  
CHICAGO 3, ILLINOIS



## Foreword

TODAY, more than ever before, we American Indians must recognize the real necessity for, and value of, an education.

American Indians have contributed richly to the life of America through our foods, our arts, our crafts and certain of our political philosophies and social customs. Many of our names have been given to the rivers, mountains, states and cities, and thus we are truly and closely identified with the soil and spirit of our country.

Today, however, we must go on from there and contribute of ourselves and our talents in order to have our place and participate in the American way of living.

This sense of responsibility of endeavor is relatively new to us. We therefore need encouragement, constructive criticism, and above all the inspiration specially provided by those of our own people who have accomplished and realized their ambitions in every profession and walk of life. These individuals serve as a beacon, as it were, to all who will heed and follow.

In this third edition of INDIANS OF TODAY there appear the biographies of many who provide this inspiration and incentive to all Indians to make the highest possible use of every opportunity. In the final analysis, it is entirely up to us to sincerely desire all of the changes which will enable us to assume our rightful place in the future progress of this—our country. Otherwise, we cannot be helped, nor can we help ourselves.

Ethel Frazier Walker, *President*  
Indian Council Fire

*Ethel Frazier Walker, a Santee Dakota, notably exemplifies the thoughts expressed in her foreword. A graduate of Evanston Hospital School of Nursing (Illinois) she comes from a reservation background and struggled to obtain her own education. She is married to John Walker, an Ottawa, and has a son, John, Jr.*

## *He Who Shoots the Stars!*

*I am Pumunangwet, He Who Shoots the Stars!*  
*I symbolize the spirit of America;*  
*My eyes search the heavens of our greater destiny;*  
*My bow twangs a symphony of conquest;*  
*Each singing arrow seeks a higher star!*

*I am Pumunangwet, Inspirer of Men!*  
*I am the Challenge of the Unachieved;*  
*I am Fear conquered and Courage crowned King;*  
*I am the Call to High Adventure;*  
*I am the Forward Look and the Upward Reach;*  
*My war cry sounds from the highest cliff;*  
*My flaming arrows point the way to goals yet unattained!*

*I am Pumunangwet, Chief of the Conquerors!*  
*I ask all daring men to join my tribe;*  
*I ask that you fit arrows to your bows;*  
*There are five hundred million stars to shoot:*  
*The stars of Plenty, Happiness, and Peace;*  
*The Upward March of Man has but begun,*  
*So bend your bows and let the arrows fly!*

Wilferd Peterson



## *Introduction*

With the beautiful quoted lines by Wilferd Peterson the new and revised edition of *INDIANS OF TODAY* is dedicated. Of the many books written about Indians, the subject matter usually treats with the Indian of the past, or with political and social themes. There is no other book which precisely deals with the modern Indian as a personality. In this respect, *INDIANS OF TODAY* is unique.

The first edition of the book was the result of an exhibit sponsored by the Indian Council Fire, a national organization of Indian and white membership, at the 1933 Century of Progress (Chicago). The exhibit, which set forth examples of Indian progress aroused much attention, and so many were the questions and evidences of interest, that it was decided to preserve the material in book form.

Additional impetus came from the organization's presentation of its first Indian Achievement Award, also at the Century of Progress. This award, now an annual one, was given to Dr. Charles A. Eastman, noted Sioux author and physician and outstanding exponent of two forms of civilization. He was sixteen years old before he saw a white person, and his journey from the wilderness to an eminent position in his chosen profession, as well as to considerable recognition as an author and lecturer, was a remarkable one. Over 10,000 people witnessed this presentation and the council fires which blazoned forth to open the ceremonies were lighted by the star Arcturus.

At that time, for an Indian to compete successfully in the white man's world was unusual in the extreme. The first volume of *INDIANS OF TODAY* was a slim one, for the names of the Indian leaders were scarce. This was not due to any intellectual inadequacy, but to lack of opportunity.

At that time, a belief existed that certain groups should not be educated beyond their ability to comprehend, or fitted for a life beyond their particular stations. The "ability to comprehend" had not been determined, but only assumed. True, one must walk before he can run. In those earlier days, not many Indians were interested in even minimal education or in leaving reservation confines. Education and acceptance of a new way had to move very slowly.

In 1936, when the first INDIANS OF TODAY was published, few Indians had gone to college. There were no scholarship aids of any kind for Indians. The qualified, or the ambitious, did not have the means to pursue higher education, or did so with great hardship. Indian schooling, as then provided was not standardized and did not meet high school levels. The emphasis was on the vocation, rather than the academic, but reservations offered little in the way of vocational opportunity. Neither was the vocational training of sufficient quality to make competition for the Indian away from home an assured possibility.

Those whose accomplishments were related in the first INDIANS OF TODAY had gone forth almost entirely on their own effort, and this was no small matter. These individuals were truly trail blazers in the most specific sense of the term.

Ten years later, the second INDIANS OF TODAY was published, and in the compilation it was apparent that the Indian situation was changing. With this new edition, another decade later, the difference is striking. In the interim, scholarships have been established—first by the Bureau of Indian Affairs, then by organizations and individuals and finally by tribal bodies themselves. Government school standards were brought up to accredited levels, and many were closed. Large numbers of Indian children now attend public school.



In compiling the material for this new edition, for the first time the element of selection entered into the task. To list the many engaged in some form of professional or business life, or in governmental supervisory positions, meant a production cost that would be prohibitive. As it stands, over a year of research and correspondence has gone into the book. Aside from those of prominence, selection was made on the basis of story-interest—either because of a philosophy, and activity, a demonstration of character above the average, or of some form of recognition.

Even so, individuals were omitted that should have been included in this, as in previous issues. Every effort was made to contact known individuals, or to secure recommendations of the unknown, and no one regrets more than the editor that some names do not appear. It was either impossible to get a reply and verification of biographical data, or the modesty possessed by Indians pretty much in general, and which is rooted in ancient custom, blocked understanding of the purpose of the book. Too, some who were to be included went on to the "Happy Hunting Grounds" while the book was in production.

It is through the presentation of information of this type that negative opinions which exist about Indians can be dispelled. Such beliefs are present mainly because the story of Indian accomplishment has not been adequately presented to people at large. Some are aware, yes, of Indian contributions to the country in the past—the foods, medicines, inventions, and the services that made possible the growth and expansion of the country; even of the fact that our structure of government was in large part based on that of the Iroquois Confederacy. Stereotypes, however, that have been built up through the years, influenced by *Hiawatha*, Indian wars, movies, and early and even current reservation contacts, have impeded any clear vision of the Indian as a person and a human being. Too many "spokesmen" and "authorities"

have become so after one vacation trip through a reservation.

In order to have an appreciation of Indian-white relationships, it is necessary to have an elementary, at least, understanding of historic and current situations. Indians have suffered much at the hands of the white man. Often this came about because of language barriers and differing values and concepts, and many blunders were made through a complete lack of understanding and mistaken zeal. It cannot be denied, however, that equally as often the elements of greed, dishonesty, and indifference to suffering got in the way and distorted both thinking and action.

It is a moral law that a responsibility exists to provide for the minimum needs of any people dispossessed by another people in the taking of territory by force. Nor can this responsibility, morally, be set aside even though the power exists to do so. It is in the honest zeal to assume this responsibility that mistakes can be made; it is in the indifference to the pursuit of this responsibility that injustice occurs.

Indians at first were our great friends and helpers. As colonization pushed forward our frontiers, conflict was a natural result. In the main, Indians fought a defensive warfare. Finally subdued, treaties were made which ceded huge tracts of Indian lands to the government and small and restricted reservations were established. These were not able to adequately support the people at standards then existent.

For many years, these reservations were under the custodial care of the Army. Then they were turned over to the missionaries and finally to the Bureau of Indian Affairs, established by Congress to administer Indian property and the special services which were to be provided for Indians—schools, health facilities, etc. Congress, however, maintains complete control over Indian lives and property. It was not until 1924 that Indians were “made” citizens of this country although they had volunteered for service in World



War I in great numbers. They could not at that time be drafted. They now vote, pay taxes, and live almost as anyone else, except for certain restrictive controls applicable to reservations.

Somewhere along the way a crossroads was reached and the Indian people after years of bleak and stagnant existence, trying to the soul of even the most hardy, began to go forward. Still, these first Americans are poorer than any other racial minority, receive less benefit from the educational system, and have a shorter life expectancy.

Exciting things, however, are taking place and it is this writer's belief that the Indian is beginning rapidly to ascend. Indian leaders are demanding education for their youth, are insisting upon participation in their own affairs, are relocating in cities or forging ahead on every side. Tribal enterprises, industries, and developmental programs are being initiated on reservations or in Indian communities. Increasing numbers of Indians are going into a wide variety of vocations, and avenues of employment formerly closed are opening up for those who will "follow that call to high adventure."

Truly, for Indians of today, there *are* "five hundred million stars to shoot." It was to encourage the fitting of the arrows and the bending of the bows that this book has been written.

Marion E. Gridley

*Editor's Note: The Sioux and Dakota are the same tribe. Dakota is used in most cases in this book. All individuals included are of predominate Indian blood. None are below one-quarter Indian.*



## ATALOA (Mary Stone) (Little Song)

A CONCERT ARTIST of ability and charm, Ataloe is also prominent in the field of human relations. As field secretary for Bacone College, the only college for Indians in the country, she created the famous Art Lodge. As a delegate-lecturer to an international seminar conference sponsored by Yale and Hawaii Universities, she established an exchange scholarship fund for an Indian and Hawaiian girl. She has stimulated many Indian young people to greater endeavor.



## CHICKASAW—Oklahoma

Possessed of a deep social concern, Ataloe has been a consultant and lecturer in intercultural education in California schools; has been teacher and lecturer at the University of California, and field representative for the Institute of International Education. In World War II, she worked with the War Relocation Authority, the United War Chest, and other national and local agencies. She is largely responsible for the development of the Los Angeles Indian Center and the Commission on Indian Work of the Southern California Council of Churches. She has been a member of various committees and boards, among them, the Oklahoma State Welfare Committee (by appointment of the Governor); Community Relations Conference, Los Angeles; International House Association. Her biography appears in *Who's Who in California Education*; *Who's Who in Oklahoma*; *Outstanding Women of Oklahoma*. She has written many articles on Indian life and culture for various periodicals.



**EDUCATION:** Public schools; Oklahoma College for Women; University of Redlands (AB); Columbia University (AM).

**HONORS:** Honorary scholarship, Institute of International Education; Research Fellowship, Indian culture and art, Rockefeller Foundation (1946); Medal of Honor, Rollins College, "for distinguished service in education and intercultural understanding" (1958); Citation, Los Angeles Council for Civic Unity, "for distinguished service in community relations" (1958).

**ORGANIZATION AND CIVIC ACTIVITY:** National Congress of American Indians; Intercultural Club of Pasadena; American Association of University Women; Alpha Theta Phi; Theta Alpha Phi.

## HARRISON BEGAY

## NAVAJO—New Mexico

**P**ROBABLY the best known of all of the Navajo artists, Begay now supports himself entirely by his painting. He is also chief artist for a silk screen business, which he helped to organize, and which reproduces the paintings of a number of Indian artists. Softened colors and delicate lines are his distinguishing mark. Begay entered military service after two years of college. He was in the Army Signal Corps and was stationed in Iceland and Europe. He served in the Normandy Campaign.



**EDUCATION:** Fort Wingate and Santa Fe Indian Schools.

**AWARDS:** Palmes Academiques (1954).

## JARRETT BLYTHE

## CHEROKEE—North Carolina

**A**N EFFECTIVE WORKER for community betterment, Jarrett Blythe is considered one of the ablest of tribal leaders. As chief of the tribal council for twenty years, he has activated much of the advance and progress on his reservation. He has borne the burdens of the many who have sought his advice or assistance, and he has been interested in everything that concerns his people. While he is sympathetic in considering their problems, he can also be stern when discipline or reproof are needed. Not only does Blythe have the confidence of his people to a high degree, but his humanitarian services are countless. He initiated the plan whereby the tribe was able to borrow money to build a motor court. Now tribally owned and managed, this is a successful business enterprise. He initiated a loan fund for those who wished to go in business for themselves. He encouraged and cooperated in the production of the historical drama, *Unto These Hills*, produced nightly on the reservation during the summer, and which has greatly increased tribal revenue. He has led in good farming and forestry practices. He has made gifts of valuable land to young couples to help start a home.

EDUCATION: Hampton Institute; Haskell Institute.

HONORS: Indian Achievement Award, Indian Council Fire (1956).

ORGANIZATION AND CIVIC ACTIVITY: Cherokee Fair Association (president); Boundary Tree Tribal Enterprise (chairman); Cherokee Historical Association (trustee).

MARRIED TO: Mary Burgess (Cherokee) of North Carolina.





## HAROLD S. JONES

DAKOTA (Santee)—South Dakota

THE GRANDFATHER who raised Harold Jones was an Episcopalian priest, at one time in charge of the religious work on two reservations. At his death, Harold worked with a railroad section crew to help support the family.

Later, he worked his way through college until financial conditions forced him to stop. He then worked at anything he could get, and played semi-professional baseball. With what he could save, and with educational assistance from the government, just then inaugurating a scholarship program for Indians, he completed his college education and entered seminary training.

Jones began his life work as a missionary on the Pine Ridge reservation. He was ordained to the Diaconate at Holy Cross Church at Pine Ridge by the Bishop of South Dakota who also ordained him to the priesthood. He is now priest-in-charge of the Trinity Mission at Wahpeton, North Dakota, and Director of Christian Education for the Wahpeton Indian School for the National Council of Churches.

"I like to feel that God called me to the ministry," Jones says. "This became, eventually, the only vocation that I wanted to follow. My own personal struggle seems to have placed me in a redemptive and receptive relationship before the Creator and his



creative force. Through it, my life has become a Christian adventure and has been made worthwhile, for false feelings of inferiority, selfishness, and the like, are being overcome."

"As Indian people, we must recognize that we have been created by God with a purpose and an equality as have been all people. God can make each one of us the best. We must have confidence in ourselves and realize as a race that we have great contributions to make to our great Democracy. This faith, plus all of the progressive educational processes, must be looked upon as the necessary means for becoming creative forces in life."

EDUCATION: Southern and Northern South Dakota State Teachers Colleges (B.S.); Seabury-Western Theological Seminary.

ORGANIZATION AND CIVIC ACTIVITY: District Bi-Racial Commission (chairman, Indian Education Committee); District Department Christian Social Relations Masonic Lodge (Chaplain); 32nd degree and Scottish Rite Masons; Kiwanis; National Advisory Committee Episcopal Town and Country Church Work.

MARRIED TO: Blossom Steele (Dakota).

CHILDREN: Norma Joy.





*Maria Martinez*

MARIA MARTINEZ stands unique as one who has developed an art into an industry, the main product of a whole community. Through her efforts, the income of San Ildefonso Pueblo has so increased from pottery sales, that it exceeds the revenue from farm products, for many years the main source of wealth.

When her husband, Julian, was janitor at the State Museum in Santa Fe, Maria first began to think seriously about pottery. She spent long hours studying ancient vessels and with the encouragement of a member of the museum staff, began to apply some of the motifs to her own work. Soon her interest became more than curiosity—she had found her niche in life.

Wanting to build a distinctive form of art for her own people, she tried to discover the secret of some highly polished black ware, of which a few shreds had been found. She experimented for years, meeting with many disappointments, before she finally learned that it was the method of firing that produced the satiny black of the ancient process.

Now, though the finish was perfected, any decoration disappeared when the clay was fired. Maria again became a scientific researcher. Patient effort finally produced a fluid that came from the fire as a dull black etched effect against the high polish of the black pottery. San Ildefonso is the only Pueblo that makes this type of pottery and it is easily recognized.

Maria's perfect pieces of work won many prizes, and she began to teach the art to the women of her village. After three successive years of prize winning, she refused to accept any more awards, believing that other women should have the encouragement of such recognition.



The part that Julian played in this important creative endeavor cannot be minimized, although he is no longer living. Julian helped Maria in all of the discouraging trials. With the perfected process, he was the one who painted the pottery with its distinctive and intricate designs.

Even though much pottery is now made at San Ildefonso, Maria's autographed work is still highly prized, not only by collectors and museums, but by those whose only interest is an appreciation of the beautiful. Examples of her pottery are found in every major museum of this country and in many European museums. She has demonstrated her art at exhibitions held under the sponsorship of the Department of the Interior and at the Chicago (1934) and San Diego Expositions.

Maria's fascinating life story can be read in the book *Maria, the Potter of San Ildefonso*, by Alice Marriott.

HONORS: Indian Achievement Award; Indian Council Fire, (1934) (The first woman so honored); Craftsmanship Medal, American Institute of Architects (1954); Honorary Degree, University of Colorado (1954); Palmes Academiques, French Government (1954); Jane Adams Medal for Distinguished Service to Mankind, Rockford College (1959).

CHILDREN: Adam, John, Popovi Da, Phillip.

## FRED BEAVER

**A**N ARTIST who has been painting and consistently winning prizes since 1945, Fred Beaver specializes on Seminole subjects.

His artistic talent held in check by the depression of the '30's, Fred entered the Indian Service and is now employed at the field office of the Five Civilized Tribes Agency.

In 1942, he was inducted into the Air Force and spent 29 months in North Africa, Sicily, Corsica and Sardinia. In Naples, he had opportunity to study voice, and he is now in popular demand as a singer. He has been featured in a solo on the "Truth and Consequences" program over CBS (1953) and was a contestant on the Horace Heidt talent show (1945). He has also had his own radio and TV program on a local station.

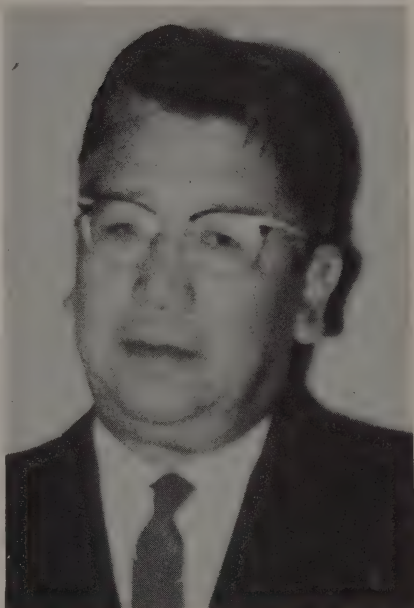
When he first began to paint, Beaver entered one small work in an annual showing at Philbrook Art Center. This won an honorable mention and was sold. Since then, he has won prizes every year but one, when he was a jury member. He has exhibited in important galleries and has had many one-man shows in all parts of the country.

**EDUCATION:** Public schools; Haskell Institute.

**ORGANIZATION AND CIVIC ACTIVITY:** Federal Employees Union (president); Oklahoma Postal Employees Credit Union.

**MARRIED TO:** Juanita Brown (Cherokee) of Van Buren, Arkansas.

## CREEK-SEMINOLE—Oklahoma



## BEATRICE MEDICINE GARNER      DAKOTA (Teton)—South Dakota

**A**N ANTHROPOLOGIST, Beatrice Garner has always been sympathetic to tribal traditions. Her parents insisted upon public schooling for their five children, but the tribal stories were kept alive in the home. When she applied for a student loan, she was advised to take something "practical" and so studied home economics. Later, she began graduate work in anthropology. She was a Noyes Scholarship Student, and was awarded scholarship and fellowships by the Illinois Federation of Women's Clubs, the John Hay Whitney Foundation, and the American Council of Learned Societies. She is now working on her doctorate.



**EDUCATION:** South Dakota State College (B.Sc.); Michigan State University (M.A.); University of Washington.

**ORGANIZATION AND CIVIC ACTIVITY:** Seattle Anthropological Society (council member); American Indian Women's Service League of Seattle (board); Society for Applied Anthropology; Phi Upsilon Omicron.

**MARRIED TO:** James C. Garner, of Cherokee-Seneca descent, Curator of the Museum of Anthropology, University of British Columbia.

**CHILDREN:** Clarence.



## EDWARD P. DOZIER

PUEBLO (Santa Clara)—New Mexico

**R**AISED COMPLETELY in the Pueblo culture, Edward Dozier grew up with a minimal knowledge of English and scant contact with the white world. The instruction in the reservation schools was not then satisfactory and the goal was to stamp out anything Indian. Dozier did not begin to appreciate schooling until he had learned English and was sent to the off-reservation institutions.

During World War II, he was in the Western Pacific with the Air Force (Staff Sergeant). He read widely and an interest stimulated in anthropology led him to pursue this profession with the aid of the GI Bill. He also received fellowships from the Social Science Research Council, John Hay Whitney and Wenner-Gren Foundations.

Recently a Fellow in the Center for Advanced Study in the Behavioral Sciences at Stanford, California and research associate for the Committee on Linguistics and Psychology, Dozier is now in the Philippines in anthropological research for the National Science Foundation. He will become Professor of Anthropology and Linguistics at the University of Arizona on his return. He still speaks his mother tongue and has a permanent home at his native pueblo.

EDUCATION: University of New Mexico (B.A., M.A.); University of California, Los Angeles (Ph.D.).



**AUTHOR:** *The Hopi Tewa of Arizona*. University of California Press. 1954.

**ORGANIZATION AND CIVIC ACTIVITY:** American Anthropological Association; Linguistic Society of America; American Folklore Society; American Sociological Society; American Ethnological Society; American Association of University Professors; Sigma Xi; National Scientific Honorary Society; Association on American Indian Affairs (board).

**MARRIED TO:** Marianne Fink.

**CHILDREN:** Miguel, Wanda Marie (by former marriage).

## FRANK GEORGE

**A** RECOGNIZED spokesman for the northwest Indians, Frank George is an accountant. As a child, he often heard the dramatic story of his people, the followers of Chief Joseph, and of their effort to save their Oregon lands. He has developed the same strategic leadership that was an outstanding quality of this noted chief.

George, who was Tribal Relations Officer for the Confederated Tribes of the Colville reservation for five years, thinks that basic problems of the Indians have changed little since Joseph's time. He believes that no problem of society can remain unsolved if every member possesses equality of power, and if the lowliest member can think and act and give of his individual efforts.

## NEZ PERCE—Washington



"Indian self-government should be an actuality, and not a sterile ideal to be shelved at will," he says. "I am opposed to plans for 'termination' or liquidation of Indian trusteeship, for such a program will further impoverish the Indian by sharply reducing the Indian-owned land base. Indians should participate in every policy decision in which the impact is most deeply felt by Indians."

EDUCATION: Chemawa Indian School; Haskell Institute.

ORGANIZATION AND CIVIC ACTIVITY: National Congress of American Indians (recording secretary, former executive director and vice president); Affiliated Tribes of Northwest Indians (secretary-treasurer); Governor's Interstate Council on Indian Affairs (former vice chairman and secretary); National Council Boy Scouts of America (member at large).

MARRIED TO: Anne Kamiakin (Yakima) of Nespelem, Washington.

## SUSIE RAYOS MARMON

## PUEBLO (Laguna)—New Mexico

**B**ECAUSE of her integrity and the respect accorded her by her people, Susie Marmon represents the Laguna group with regard to their land problems in Washington. She is also a member of the New Mexico Commission on Indian Affairs. Her grandfather was a progressive Lagunan who helped to colonize the town of Paguate, and cleared virgin land with the most primitive of plow equipment.

A teacher in both Indian Service and public schools, she is





deeply interested in the cultural and ethnological background of the Lagunans and she gives unstintingly of her time in welfare and church activities. She assists in solving social problems and encourages the younger generation to strive for a higher education.

EDUCATION: Mission school; Carlisle Institute; Bloomsburg State Teachers College.

MARRIED TO: Walter K. Marmon (Laguna) of New Mexico.

CHILDREN: Walter, Jr., Fred, Harry, Miriam (Mrs. Wallace Tyner), Josephine (Mrs. Ray Goetting).

### **LINN D. PAUAHTY (Good Road)**

### **KIOWA—Oklahoma**

**I**T IS ONLY by chance that Linn Pauahy became a minister. Reservation born, he lived nine years of his life in a tipi and spoke only the Kiowa tongue. He was expected to become a medicine man, as his father, grandfather and great grandfather were before him, and he had inherited their sacred medicine bag.

With the death of his father, however, the mother was converted to the Christian faith by Rev. Kicking Bird, one of the first Indian Methodist preachers. Linn read the Bible lessons for Kicking Bird in his church. The stories made an impression which were to be of later influence.

Pauahy worked his way through college. He had small jobs in a sawmill which paid 20 cents an hour. His wife helped by doing



sewing for 18 cents an hour. Somehow he got through and decided to enter the ministry. Scholarship assistance enabled him to take up these studies.

He was first assigned to the Ponca Methodist Missions. Since then, he has served in many churches among the Kiowa, Comanche, Apache, Osage, Creek and Choctaw. For six years, he was superintendent of the western district of the Oklahoma Indian Conference, and he also held pastorates in Tulsa and Oklahoma City. He is now pastor of the Indian Methodist Church, Oneida, Wisconsin.

While at Ponca, he was asked by the Mission Conference to translate and record Christian hymns sung in the Kiowa language. Since he speaks a number of different Indian tongues, he also translated hymns into other Indian languages. This sparked his interest in a broader musical project. He formed the American Indian Soundchief Company, which now has the largest library of tape-recorded Indian songs and chants in the country. Going from tribe to tribe among the various Plains groups, he has compiled the music of the Cheyenne, Kiowa, Crow, Chippewa, Sioux, Pawnee and others including the sun dance, an ancient rite. He also became an authority on the Plains sign language, for it was frequently necessary to use this in order to be understood.

While among his people, Pauahy was active in tribal affairs. He was a member of the tribal council and several times a delegate to Washington on tribal business. He was also Vice President of the Anadarko Indian Exposition (1954-55). He is the first Indian to be listed in *Who's Who in Methodism*.

EDUCATION: Public school; Cameron Junior College; Oklahoma A & M College (B.S.); Southern Methodist University (B.D.).

MEMBER OF: National Congress of American Indians.

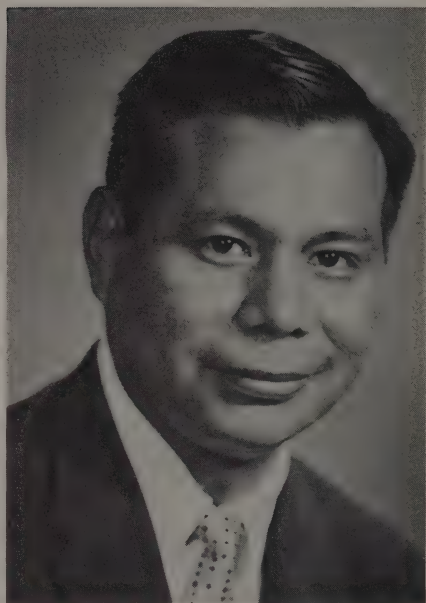
MARRIED TO: Edna Hokeah (Kiowa).

CHILDREN: Fern (Mrs. Albert Janello).

## BRUMMETT ECHOHAWK

PAWNEE—Oklahoma

**A**RTIST, cartoonist, and illustrator, Echohawk is the grandson of a famous warrior who was a member of the Pawnee Scout Battalion during the Indian Wars of 1864-67. Called into military service via the National Guard in his last year of high school, Echohawk served in some of the heaviest combat fighting in North Africa, Sicily and Italy. Wounded, he was evacuated to a hospital in North Africa. From there he went AWOL and made his way back to his unit after a difficult journey and many strange experiences.



While in the Army, he made combat sketches for the N.E.A. newspaper syndicate and for *Yank*. Wounded a second time, he was returned to the States where he studied art. He has been staff artist for Chicago newspapers, has done illustrations for *Blue Book*, *Popular Mechanics* and other magazines, covers for western magazines, and much miscellaneous illustrating. He is on the staff of Sooner State studios, a film animation concern in Tulsa, and has created his own line of Indian subject Christmas cards. He has also written a number of articles on Pawnee people and history which have been published, and now is recording Pawnee songs and ceremonies.

Education is the most important need for Indians, he says, and "the real task of ameliorating the Indian must come from within."



**EDUCATION:** Reservation and public schools.

**HONORS:** Combat Infantry Badge; Pre-Pearl Harbor Ribbon; Army Commendation Ribbon; European Theatre Ribbon (three battle stars); Purple Heart with Oak Leaf Cluster.

**ORGANIZATION AND CIVIC ACTIVITY:** Pawnee Indian Veterans Organization of Oklahoma (president); Akdar Patrol; Chicago Corral, The Westerners; Oklahoma Historical Society; National Congress of American Indians; Chamber of Commerce (Indian Executive Committee).

**MARRIED TO:** Mary Frances McInnes, of Oklahoma City, Oklahoma.

## **VICTOR M. KANEUBBE (Gone to Kill)**

## **CHOCTAW—Oklahoma**

**G**ENERAL MISSIONARY to the Mississippi Choctaws, Victor Kaneubbe renders a dedicated service. His first religious appointment was that of director of the Oklahoma City Indian Center. Later, he organized an Indian Center at Shawnee, Oklahoma. Other assignments include a church of 1,000 members in Kirkwood, Missouri, and the directorship of the Delaware-Osage Baptist Association. He also edited the *Oklahoma Indian Baptist*.



Kaneubbe's work at the present time involves 12 Baptist churches. He also directs the Baptist Indian Center, a field which covers nine counties. There is great need for his service. The

Mississippi Choctaws number 3,300 individuals. The average family income is about \$800 a year. The educational level is only second grade and the living conditions are extremely sub-standard. There is much prejudice against the Choctaws in the surrounding community.

There are seven government schools for the Indians, but six do not go beyond 8th grade, and one goes only to 4th grade. The young people, in order to complete high school, must leave the state. This takes out of the community the best leadership potential. Others merely eke out an existence.

A speaker of ability, and an accomplished singer, Kaneubbe has appeared before many large audiences. In his talks, he stresses that education is the greatest Indian need, for "it is only through education that the people will lift themselves."

EDUCATION: Public schools; Oklahoma Baptist University (B.D.); General Baptist Theological Seminary.

AUTHOR: *Indian Life on New Trails*. Home Mission Board. 1959.

MARRIED TO: Eleanor Walker, of Baxter Springs, Kansas.

CHILDREN: Vicki Hotona (adopted).

## ESTELLA JOHNSON MARSH

TUSCARORA—New York

AT PRESENT the only Indian woman physician in the United States, Dr. Marsh is the daughter of a physician, Dr. Philip T. Johnson, a chief of the Tuscaroras. One of the first Indian doctors, he held an honored position in his profession in Erie, Pennsylvania, for many years.

Dr. Marsh first specialized in pediatrics. After leaving private practice, she was Director of Maternal and Child Health for the Florida State Board of Health. Then she joined the Children's Bureau, U. S. Department of Health, Education and Welfare, first as a medical director in Atlanta, then as Chief of the Bureau's Program Services Branch in Washington. She is now Chief of the Maternal and Child Health Branch, Division of Indian Health, U. S. Public Health Service.



EDUCATION: University of Texas; Ohio State University (B.A., M.D.).

MARRIED TO: Hubert R. Marsh (deceased).

CHILDREN: Phyllis (Mrs. Robert D. Grande).

ORGANIZATION AND CIVIC ACTIVITY: American Board of Preventive Medicine (Diplomate); American Public Health Association (Fellow); American College of Preventive Medicines; American Medical Women's Association.



## DANIEL M. MADRANO (White Boy)

CADDO—Oklahoma

**B**ORN in a semi-dugout in old Indian Territory, Dan Madrano is a successful business man, a former State Legislator, and a councilman of his tribe. He has been active in national and state committees of the Republican Party since 1923, and at one time was a candidate for nomination to the U. S. Senate.

Instrumental in influencing the U. S. Claims Commission to begin hearings on the Caddo Treaty Claim, Madrano was prosecuting plaintiff for this claim which was won in 1957. He is now president and general manager of Madrano Enterprises, Inc., a land development company. A founder of the National Congress of American Indians, he was the first secretary of that organization.

Madrano, like most Indians, has forged ahead entirely by his own effort. He believes that the administration of Indian affairs should not be segregated for "the Indian will learn by doing."

**EDUCATION:** Riverside Indian School; Carlisle Institute; Whorton School of Commerce; National School of Law.

**AUTHOR:** *Heap Big Laugh*. 1955.

**ORGANIZATION AND CIVIC ACTIVITY:** Masons (Master, 32nd degree, Tall Cedars of Lebanon and Akdar Indian Patrol); Knight Templars; Shriners; I.O.O.F., (former Grand Master); Kiwanis; Chamber of Commerce; Indian Council Fire.

**MARRIED TO:** Agnes Owl (Cherokee) of Cherokee, North Carolina.

**CHILDREN:** Joseph, Daniel (deceased).



## PETER KELLY

## HAIDA—British Columbia

**T**HE SON of a Haida chief, Peter Kelly has devoted his life to others, both Indian and non-Indian. He taught for several years before entering the ministry, but since he had not completed high school, he had to study while teaching.

Kelly first spent fifteen years as missionary to Indian groups on Vancouver Island. He then became a marine missionary in the United Church mission fleet. His parish covered 300 miles of coastline. His parishioners were isolated settlers of the coast, or Indians in remote villages.

In 1947, Kelly became head of the Allied Indian Tribes of British Columbia. He made many trips to Ottawa as champion of the Indians and to appear before parliamentary committees. He has also served in an advisory capacity to the Canadian government. He was elected president of the British Columbia Conference of the United Church in 1957—the first time that an Indian has been president of a provincial conference.

Dr. Kelly is also the first Canadian Indian west of the Rockies to become a Doctor of Divinity. An outstanding event in his career was his work for a memorandum from Indians of British Columbia which eventually secured them a special annual grant of \$100,000.

**EDUCATION:** Mission school; Columbia Methodist College (B.D.); Union College (D.D.).

**ORGANIZATION AND CIVIC ACTIVITY:** Native Brotherhood of British Columbia (chairman, Legislative Committee).

**MARRIED TO:** Gertrude Russ (Haida).





*Te Ata*



TE ATA (Bearer of the Morning)  
(Mary Thompson Fisher)

CHICKASAW—Oklahoma

CONSIDERED the foremost interpreter of the Indian on the stage today, Te Ata's unusual histrionic gifts were quickly recognized, and she was sent east for theatrical training.

After a number of roles on the Broadway stage, Te Ata found that her deepest interest lay in the folk lore and traditions of her race. She made excellent use of her dramatic training in the preparation of a program of folk lore and ritual which she has presented in every state in this country and in England, Scotland, Denmark and Sweden. She has traveled in Finland, Estonia and France, visited the Incas of Peru, the Mayans in Guatemala and Yucatan, the Aztecs of Mexico, and every large Indian reservation in the United States.

Te Ata was selected by President and Mrs. Franklin D. Roosevelt to entertain at their first official dinner in the White House in honor of Prime Minister Ramsay MacDonald of England. Again, the Roosevelt's asked Te Ata to appear in a folk lore program at Hyde Park when King George VI and Queen Elizabeth visited this country.

Te Ata's biography appears in *Who's Who in America* and *Who's Who in the East*.

EDUCATION: Tribal schools; Oklahoma College for Women (A.B.); Theatre School, Carnegie Institute of Technology.

HONORS: Lake Te Ata, Palisade Interstate Park, New York-New Jersey, named in her honor; Oklahoma Hall of Fame (1957).

ORGANIZATION AND CIVIC ACTIVITY: Society of Women Geographers; Zeta Phi Eta (honorary).

MARRIED TO: Dr. Clyde Fisher (deceased).

## DAVID P. DELORME

CHIPPEWA—North Dakota

ONE OF THE VERY FEW of his tribe to have completed college, David Delorme is also the only one to have completed the Ph.D. He enrolled in college with the assistance of an older sister and later worked his way, with the further assistance of two educational loans from the Bureau of Indian Affairs.

In World War II Delorme was stationed in the Caribbean with the Navy (Chief Petty Officer). GI educational assistance enabled him to complete his college work. He also received two John Hay Whitney Fellowships, and other scholarships and teaching fellowships.



A specialist in economics, Delorme has taught at several universities and colleges. He is now Visiting Professor of Economics and Director, Oklahoma Council on Economic Education. He coordinates this program which works through school systems, universities and colleges, professional organizations, lay groups, and others.

Planning to devote much more time to Indian affairs in the future, Delorme says, "As I look at Indian situations more objectively, I become more firmly convinced that the acceleration of a program of social and economic uplifting rests with the people concerned. If the Indian wants to experience a better living within his generation, he will have to initiate the action."

EDUCATION: Public schools; Flandreau Indian School; Cameron Junior College (A.S., outstanding student award); Oklahoma State University (B.S., M.S.); University of Texas (Ph.D.).

WRITINGS: *Money and Banking* (co-author). Pitman. 1957.

ORGANIZATION AND CIVIC ACTIVITY: American Economic Association; Southwestern Social Science Association; Arkansas and Oklahoma Historical Societies; National Congress of American Indians; Toastmaster Club; Rotary; Masons (32nd degree); Phi Theta Kappa; Phi Omega Phi; Delta Pi Epsilon.

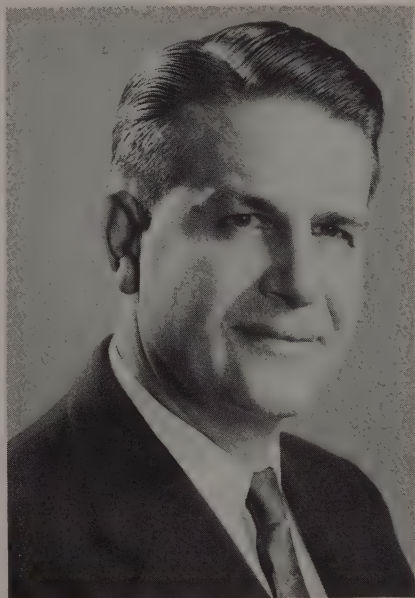
MARRIED TO: Nina Ulrich, of Lawton, Oklahoma.

## WILLIAM WAYNE KEELER (Worker)

## CHEROKEE—Oklahoma

THE PRINCIPAL CHIEF of the Oklahoma Cherokees, William Keeler is often called the strongest tribal leader in more than 100 years. He is compared to John Ross, the Scotch-Cherokee, who unified the Cherokee Nation, following the removal of the major portion of the tribe from Georgia and Tennessee into Indian Territory.

Keeler, who is Executive Vice President of Phillips Petroleum Company and Chairman of the National Military Petroleum Advisory Board, became Principal Chief of the Cherokees in 1949. He was appointed to this office by President Truman following a period of service as Vice Chairman of the tribal executive committee.





After graduation from high school, and while in engineering college, Keeler joined Phillips. He held various positions as refinery worker, chemist, process engineer, night superintendent, and chief process engineer. In 1941, he became technical assistant to the vice president of the refining department, later manager and then vice president (1947). In 1951, he was elected Vice President, Executive Department, and to the board of directors of this company. Then he was elected a member of the executive committee and advanced to his present post in 1956.

During World War II, Keeler was stationed in Mexico as a Phillips representative. He was Project Manager of a new refinery for which the government supplied critical materials and for which he was selected as technical supervisor. He was also Chairman, or a member of, various refining technical committees of the Petroleum Administration for War.

Early in 1952, Keeler was again picked for defense service (without compensation) as Director of Refining, Petroleum Administration for Defense, in Washington. He was elected Chairman of the Military Petroleum Advisory Board in 1954 for a three-year term. This Board was formed by the Secretary of the Interior.

Keeler has always been a fighting force for his people. Once he became chief, he drew upon his years of business experience as well as that gained from a wide range of civic activities, to go about developing a strong leadership among tribal members in order to carry out a five-point program for revitalization.

A first act was to establish the Cherokee Foundation, an organization to promote the welfare and culture of the tribe and to raise social and economic standards. He has also been active in the promotion of the Sequoyah Weavers, a group of Cherokee artisans whose looms produce some of the finest woollens in the world.

His approach to Cherokee problems reflects much of Keeler as a man and his methods of dealing with people. He is intensely concerned with people as individuals. "The Cherokee have many qualified men who can and must assume the responsibilities for leadership," he says. "Many more young leaders are needed to supplement the efforts of those in the tribal council who are increasingly taking on these responsibilities."

EDUCATION: Public schools; University of Kansas.

HONORS: Legion of Honor, Order of DeMolay (1957); Outstanding Indian of Year award, All American Indian Days, Sheridan, Wyoming (1957).

ORGANIZATION AND CIVIC ACTIVITY: Kiwanis (former president and vice president); Chamber of Commerce (director); Cherokee Area Council, Boy Scouts of America (vice president); Y.M.C.A. (director, and chairman, Boy's Club); Crippled Children's Fund Committee (chairman); United Community Fund (former president); National Petroleum Council; American Petroleum Institute; Mid-Continent Oil and Gas Association; Independent Petroleum Association of America; Western Petroleum Refiners Association; Military-Industrial Conference Committee; Sigma Chi; Sigma Tau (honorary engineering fraternity); York Rite and 32nd Degree Scottish Mason; Shriner, Knight Commander, Court of Honor, Royal Jester.

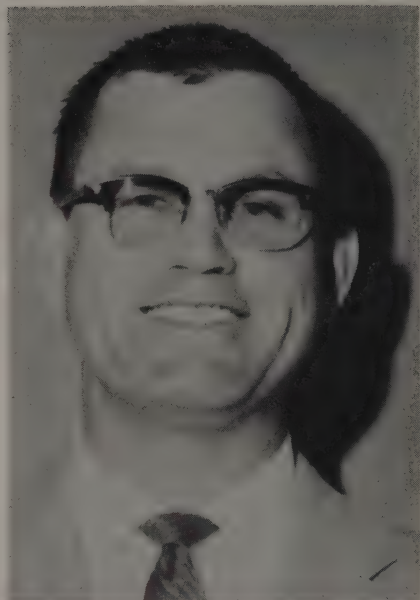
MARRIED TO: Ruby Hamilton, of Industry, Kansas.

CHILDREN: William, Bradford, Richard.

## OVERTON M. CHEADLE

CHICKASAW—Oklahoma

**L**IFE BEGAN in a one-room shack for Overton Cheadle. His paternal grandfather had been an influential man and lieutenant governor of the Chickasaw Nation. The family, however, had come upon hard times. They lived a hand-to-mouth existence, often without even the bare necessities. Share cropping was their main source of income. When there was a sandwich to share between them, the children went to the nearest public school.



Although painfully shy and backward, Overton was on the first team in basketball and baseball. His athletic ability earned him several athletic scholarships. During World War II, he was a first class athletic specialist in the Navy. He later coached in Marlow, Oklahoma, then in Norwalk, and Roland, Iowa. He is now in his seventh coaching year for the Burlington, Iowa, high school.

Cheadle's leadership in the development of moral and physical qualities among his students has been noteworthy. He has had teams in the finals of State tournament play, and six of his players have made All State First Team selection. One was All American at Iowa State College.

**EDUCATION:** Chilocco Indian School; Murray Junior College; Oklahoma City University; Oklahoma Central Teachers College (B. A., Dean's Honor Roll).

**MARRIED TO:** Ruth Howard, of Tabor, Iowa.

**CHILDREN:** Robert, Thomas, Mary Alice, Betsy.

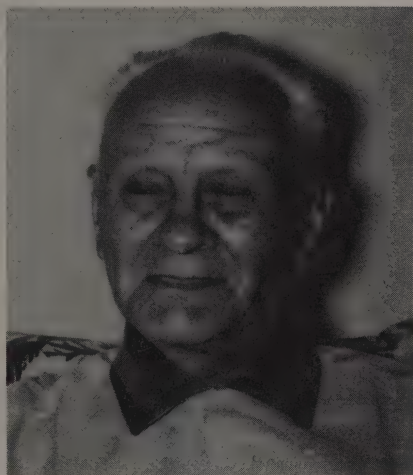


## THE BRUCES

Louis R. Bruce, Sr.

Louis R. Bruce, Jr. (Swiftness)

MOHAWK—New York



**A** DESIRE TO BE OF SERVICE is a strong motivation. It is one that is inherent in the lives of this father and son. Both were born and grew up on Indian reservations; both have gone far beyond the confines of reservation life in personal and humanitarian achievements.

Louis Bruce, the elder, was sent to the Educational Home in Philadelphia when he was seven. From this school, children of promise were allowed to enter public school and eventually high school. Fond of athletics, he developed skill as a baseball player and played with local teams until he began to study dentistry. He earned his way by playing professional baseball in Canada with Toronto International, Philadelphia Athletics, New York Yankees, and with Indianapolis in the American Association. Once his degree was obtained, Bruce, one of the first and very few American Indian dentists, practiced successfully for two years

in Syracuse. While there, he entered into the social and religious life on the Onondaga reservation. The close contacts with the Indian residents brought realization that a spiritual urge was unsatisfied, and a definite call to the ministry could not be denied. Only through Christianity, Bruce felt, could American Indians find the resources to become respected citizens of a modern America.

He joined the Methodist Church, enrolled for theological training and then was appointed pastor at the Onondaga Indian Mission. With the outbreak of World War I, he was sent as pastor to the St. Regis reservation (his own) and here he spent eleven fruitful years. As a result of his labors, a fine church was built for the use of the Mohawk Indians. To raise funds, he organized an all-Mohawk Male Quartet which gave concerts on numerous occasions before various groups throughout the nation.

Now the father of two children, and with their educational needs in mind, Bruce accepted the pastorate of a non-Indian parish where he served four separate communities for a period of 21 years. He maintained his Indian interests, however, and was active in the work of the Iroquois Temperance League and of the Six Nations Association.

Constantly urging that Indians must share in the obligations of all other citizens, even to the paying of taxes, the moment that he cast his first vote with the enactment of the Indian Citizenship Bill of 1924, Bruce counts as one of the happiest and most important of his life.

Coming from such a background, it is not at all strange that Louis, the son, has achieved his own full measure of accomplishment and success.

Bruce, Jr., worked his way through high school and college pre-

paratory, later through a college of business administration. He was star pole vaulter in college and won a Track Scholarship.

Shortly after graduation he entered the business world, and then was appointed New York State Director of Indians under the National Youth Administration (1935-1941). His basic desire was to help Indian young people prepare for competition with the whites. His work was particularly successful, he believes, because he employed only Indian supervisors and secretaries. Under his direction, work projects were started on every reservation, special emphasis was given to a program of Indian lore and crafts, and committees were established in surrounding communities that would work with Indian groups for the promotion of good will. A number of community centers were built on Indian reservations with Indian labor.

Bruce, Jr., was instrumental, also, in establishing a section devoted to Indian Welfare in the New York State Conference. His activity in these directions brought him an invitation to participate in the North American Indian Conference held at the University of Toronto (1939) and he represented his people in a Seminar Conference sponsored by the Carnegie Endowment for International Peace (1945) at New York University.

His interest in youth has remained an absorbing one and he has continually expanded his work in that area. He was a delegate to the White House Conference on Children and Youth (1940-50) and will serve on the National Committee for the 1960 White House Conference.

The owner and operator of a 480-acre dairy farm, he has been active in farm organizations and has stimulated interest in his state in the need for programs for rural youth. He assisted in organizing the New York State Youth Council Program and the



State Council of Rural Youth Organizations. He was elected District President of the Dairymen's League in 1943, and in that capacity he organized young farm people in communities.

From 1946-58, Bruce, Jr., was Youth Director of the Dairymen's League Cooperative Association, Inc., composed of 26,000 farm families. The Youth Program, geared to a study of cooperatives, milk production and marketing, recreation and leadership training, is the only such program in the country. He has also sought to develop a National Indian Youth program in which Indian young people will receive leadership training and organization experience. In 1957, under his leadership, the first National American Indian Youth Conference was held in Washington with many prominent business and government officials in attendance.

During his career, Louis Bruce, Jr., has received many honors and much recognition. In 1949, his article on "What America Means to Me" was published in the *American Magazine* and reprinted in the *Reader's Digest* in 16 different languages throughout the world.

Early in 1959 he joined Compton Advertising in New York City, one of the top 15 agencies in the nation. One of his responsibilities will be the development of an advertising program for cooperative milk advertising on a national basis. He has had long and varied experience in the field of milk marketing and production as a result of his 15 years with the Dairymen's League and the National Milk Producers' Federation. He has also been a speaker at many State and National farm organization annual meetings, service clubs, church and women's groups throughout the nation.

Louis, Sr.

EDUCATION: University of Pennsylvania (D.D.S.); University of Syracuse.

MARRIED TO: Nellie L. Rooks (Dakota) (deceased).

CHILDREN: Louis, Jr., Noresta.

Louis, Jr.

EDUCATION: Public schools; University of Syracuse (AB).

HONORS: Freedoms Foundation Award—for "outstanding contribution in the promotion of the American Way of Life" (1949); Indian Achievement Award, Indian Council Fire (1953).

ORGANIZATION AND CIVIC ACTIVITY: Zeta Psi Alumni Club (president); International Fraternity of Zeta Psi (vice president); Legislative Committee, National Milk Producer's Federation (former chairman); Economic and Social Development Committee, National Council of Churches (chairman); American Indian Committee, National Boy Scouts of America (chairman); National Boy Scouts of America (executive board); Council of Rural Youth Organizations (state and national chairman); President's Advisory Committee on American Indian Affairs (chairman); New York City Syracuse University Club (board member); Board of Education and Village Board, Richfield Springs, New York; National Congress of American Indians (former legislative director and executive director); Arrow, Inc., (president); Governor's Interstate Indian Council; Rotary; Masons; State and County Council of Churches; Grange; Farm Bureau; Cornell University Rural Church Institute.

MARRIED TO: Anna Jennings Wikoff, of Richfield Springs, New York.

CHILDREN: Charles, Katherine (Mrs. James Berry), Donald, Jean (adopted) (Mrs. Clyde Robinson).

## ALBERT M. HAWLEY

GROS VENTRE-ASSINIBOINE—Montana

**T**HE SUPERINTENDENT of Fort Apache Agency, Albert Hawley has also been a school principal in public and Indian Service schools. In World War II, he was Commanding Officer, Lend Lease Battalion, Cabiness Field (USN).

A firm believer in long range planning for the turning over of all responsibilities to tribal groups, Hawley says the Indian Bureau has existed because Indians have not understood that leadership is the essence of success in any major business undertaking, and that management and the development of natural and human resources is a business undertaking of the highest possible order.

This turning over of responsibility should not be done at the expense of the individual Indian, however, Hawley says.

**EDUCATION:** Reservation schools; Haskell Institute; Davis & Elkins College (A.B., *cum laude*); Stanford University (M.A.).

**ORGANIZATION AND CIVIC ACTIVITY:** IOOF; Rotary; Fort Apache Rod and Gun Club (president).

**MARRIED TO:** Lucille Talbot, of Elkins, West Virginia.

**CHILDREN:** Joseph, Albert, Mary, Elizabeth.





## MARGARET BEAUCHAMP BREUER

ARIKARA—North Dakota

A TEACHER in Indian schools since 1932, Margaret Breuer is regarded as a vital factor in the development and improvement of relationships within her community. She has been interested in all community activities, as well as in the affairs of her tribe and its government, and is a source of advice and encouragement to both Indians and non-Indians. In the North Dakota blizzard of 1949, she played an heroic part, getting the sick to hospitals, signalling relief



planes, and aiding in distress. Mrs. Breuer, and a sister, are the first two Indians from the Fort Berthold reservation to graduate from public school. Their parents, missionary teachers, had little income to assist their children through school. Education was gained only through great determination and sacrifice, and while still taking her college work, Mrs. Breuer was both teaching and raising a family.

With marriage, hard times continued for awhile. The first home was built from logs cut by the husband, and chinked and plastered with a clay-mud mixture. Just as things began to ease a little, the house was struck by lightning and burned to the ground.

“No insurance, of course,” Mrs. Breuer says, “but this great loss was softened by the way in which our neighbors demonstrated their feelings for us. They labored to help us, and gave freely of food and warm clothing.”

The first teaching position was an answer to a prayer, for the toes were out all of the homemade moccasins for which she had material when Mrs. Breuer was asked to serve as a substitute teacher. Although she had to leave her boys with her mother and go fifty miles from home, she was so grateful for the opportunity that she says she went with a song of praise and thankfulness. Since then, she has traveled to the remote areas where she has taught, by horseback, wagon, truck, tractor, car, and on foot.

"We lived through good times and bad," Margaret Breuer relates, "but by faith, planning and our own efforts, we managed to get through the awful periods of drouth, sickness, and other calamity. I know I am not the product of my own making, but I am what others have planned and sacrificed for, so that I might have the opportunities I have enjoyed. I am truly indebted to them and humbly thank them for their part in my life."

"Indians need guidance and education from qualified persons who are willing to go the last mile with them," Mrs Breuer, now teaching in a new school at White Shield, states. "I know that an all out effort is being made to get and keep our children in school, and to teach them as diligently as our non-Indian neighbors are taught. I am glad for this feeling of the need for an education for our Indian people. My pet peeve, if I have one, is the advertising that depicts Indians as horrid figures, and the TV programs that present Indians as bad characters. Indians have just as many honorable traits as any other race."

EDUCATION: Mission and public school; Valley City State Teachers College; North Dakota State Teachers College (B. S.).

HONORS: North Dakota Mother of the Year (1958).

MARRIED TO: Henry B. Breuer, of Germany.

CHILDREN: Peter, Bernard, Henry.

## GOINGBACK CHILTOSKEY (Falling Flower) CHEROKEE—N. Carolina

ONE OF THE FOREMOST woodcarvers of the country, Goingback Chiltoskey also works at the U. S. Army Engineer Research and Development Laboratories, Fort Belvoir, Virginia. Here he utilizes his artistic skill to fashion miniature figures of men and equipment used in the displays and dioramas depicting activities of the Corps of Engineers. These are training aids and are also sent for exhibition across the country. Much of his work is of "top secret," or restricted nature. Some of it is used to iron out kinks before expensive and actual building is undertaken.



Chiltoskey started to whittle long before he learned to speak English. Now, his beautiful carvings, mostly of animals, have won numerous blue ribbons at important exhibits and are widely sought by collectors. A carving of St. Francis, exhibited at the Smithsonian Institution, has been ordered in large dimension as a statue for a Washington church.

EDUCATION: Reservation and public schools; Haskell Institute; Santa Fe Indian School; Penland Handicraft School; Oklahoma A & M College; Purdue University; Chicago Art Institute.

MARRIED TO: Mary Ulmer, of Demopolis, Alabama.





*Wayne Wolf Robe Hunt*

THE PUEBLO known as the "city in the sky," is the birthplace of Wayne Wolf Robe. It is the oldest continuously inhabited village in the United States, built long before the coming of the Spanish to the southwest area.

Wolf Robe was raised on a cradleboard and was taught to take part in many of the ceremonial dances. His father, was chief of the "Delight Makers," a religious order which announces the dates of the tribal ceremonial calendar. The State of New Mexico credits the elder Hunt as the one most responsible for the growth of peaceful relationships between the Indians and the whites. It was he who persuaded the Pueblos to permit government day schools to be built on the reservation. He gave some of his own land for this purpose. On two occasions, when trouble broke out, he guarded the workmen with his rifle. Realizing the benefits that would come from a railroad running through the reservation, he helped the Santa Fe railroad officials who were at odds with the "Acomites." He brought about an agreement on the building of the railroad, and to this day the Santa Fe has not broken its promise to give work to the Indians.

Wolf Robe's mother, Morning Star, was well known for her pottery and for her intricate weaving, typical of the Pueblos. Her father was seven times governor of Acoma.

Wolf Robe was one of the first of the Pueblos to attend high school. He participated in sports and equalled the state record in a discus throwing event. With his background and knowledge of Indian lore and custom, he became a highly successful interpreter of Indian songs and dances, appearing before school and educational bodies across the country, and abroad. Although offered a scholarship from the Department of Anthropology at the Uni-

versity of Chicago, he preferred to continue in lecture work, though for a time, he worked for the Bureau of American Ethnology, Smithsonian Institution, as interpreter of Pueblo material.

Now an Indian trader, Wolf Robe owns two stores on Highway 66 in Oklahoma, one at Catoosa and one in Tulsa. He also owns and operates The Grotto, 31-unit motel in Tulsa. He makes much of the turquoise and silver jewelry which he sells, and has won a number of blue ribbons for such work. He made the eagle feather war bonnet presented by the Boy Scouts of Oklahoma to President Eisenhower.

EDUCATION: Albuquerque Indian School; Public school.

ORGANIZATION AND CIVIC ACTIVITY: Masons; Scottish Rite; Akdar Indian Patrol (president).

MARRIED TO: Glenal Davis, of Tulsa, Oklahoma.

CHILDREN: LoWayne Ne-Ma (Mrs. William Cadion).

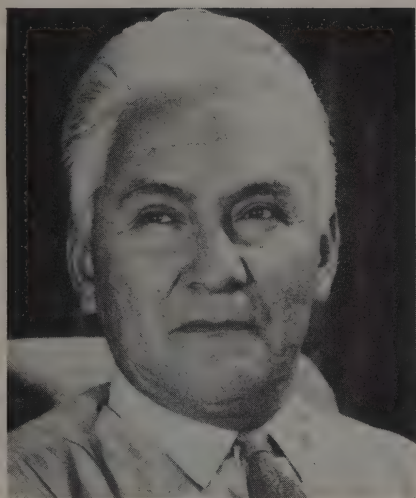


## THE DODGES

NAVAJO—Arizona

Thomas Dodge

Annie Dodge Wauneka (Warrior Scouted The Enemy)



**T**HIS BROTHER AND SISTER are the children of Henry Chee Dodge, known as the sage of the Navajos. A government interpreter, tribal council head, and rancher, Chee Dodge was a progressive who believed in education. He was four years old when the Navajo were subdued by Kit Carson and taken to Fort Sumter. The owner of two fine ranches with large herds of sheep and cattle, the elder Dodge sent his son to private schools in Salt Lake City and Denver.

Thomas Dodge was born in a hogan and delivered by a medicine man who was later to defy the United States over the vital issue of a restriction on the practice of plural marriage. Like most Navajo youngsters, he herded sheep until he was sent away to school. When he graduated from law school, he was admitted to the bar in New Mexico. He was then engaged in private practice in Santa Fe where he was associated with an eminent corporation lawyer.

In 1933, Dodge was elected chairman of the Tribal Council and relinquished his law practice. He secured the consolidation of the six Indian Bureau agencies in charge of the reservation and inaugurated large scale programs having to do with day schools, conservation of natural resources, water development and Civil Conservation Corps. As an essential part of the conservation programs, sheep and other livestock reduction programs were undertaken. These met with almost unanimous opposition from the Navajo people who did not understand what was involved.

At a meeting of the tribe, it was two hours or more before the 3,000 in attendance would listen to Dodge and his explanation of the necessity for the program. He stood by his convictions that Navajo future depended on the conservation and orderly use of the natural stock feed after overgrazing and overstocking had destroyed most of it.

This experience was one of great emotional impact and Dodge resigned from the tribal chairmanship to become Assistant Superintendent at the Navajo agency. Later, he helped his father reorganize and consolidate his widespread business interests. With the outbreak of World War II, he was recalled to the Indian Bureau and served in various capacities on the reservation.

Next, he was transferred to the Truxton Canon Agency as superintendent, administering to several Arizona and Nevada groups, a difficult assignment because of the maladjustment problems prevalent among the people.

In 1951, Dodge became superintendent of the San Carlos Apache Agency. Here he initiated comprehensive programs of effective cattle and range management, wild life conservation and management, independent management of funds, and the effective use of outside agencies such as universities, colleges, foundations,

business firms, technical specialists and others. He is now superintendent of the Osage Agency.

Annie Dodge Wauneka, who still dresses in native costume, broke the tribal tradition eight years ago when she became the first woman elected to the Tribal Council of 74 members. She competed against her husband in her second term and defeated him. She was re-elected to her third term against one male opponent (1959).

Before becoming a councilwoman, Mrs. Wauneka was very active in community work. She was secretary to the local chapter officers of Klaietoh, Arizona and was instrumental in revising the special Navajo grazing regulations. This took eight years to accomplish, since it required much interpretation to Navajo livestock owners.

As chairman of the Tribal Council Health Committee, Mrs. Wauneka has strenuously campaigned for better Navajo health. Once elected to the Council, she spoke out vigorously for changes in the health status of her people, and she was immediately appointed to head the health committee.

As such she has traveled the length and breadth of the huge reservation constantly speaking to the people on health subjects. She has visited patients in clinics, bringing them messages from home, and has been influential in reducing the number of run-away patients from hospitals. She has worked with physicians to make health education movies pertaining to tuberculosis and sanitation and has acted in some of these movies.

She was soon appointed to other health committees, both national and local, and has traveled extensively in connection with this work. She now has her own radio program sponsored by the Pet Milk Company on KGAK, Gallup, New Mexico. This program, given every Sunday morning, is conducted in the Navajo



language and is entirely on health education. Even though many Navajos are still illiterate, a large number of them have radios.

Mrs. Wauneka's biggest problem has been to win the confidence of her people, traditionally set against the white man's medicine. First, she gained the trust of the medicine men, teaching them in their own words of the miracles of modern science. Then she tackled the run-aways from tuberculosis clinics on the reservation. Homesick for their homes and families, these people did not realize that by returning home they were exposing others to this highly contagious disease.

Mrs. Wauneka brought news of home to the hospitalized Indians. This meant miles of travel, hours of visiting in both homes and hospitals, and considerable personal sacrifice. She worked with physicians to make health education movies and acted in some of these. She showed such movies to patients while they were convalescing.

Tuberculosis has now been virtually eliminated as a major health problem among the Navajo, and Mrs. Wauneka has surely played an important part in bringing this about. Not only has she helped to decrease the T.B. death rate appreciably, but also the death rate from dysentery, a serious ailment among Navajo children. She has influenced many resistant Navajos to turn to the white doctor for medical attention.

Tom

EDUCATION: Private schools; St. Louis University (L.L.B.)

ORGANIZATION AND CIVIC ACTIVITY: American Museum of Natural History.

MARRIED TO: Vivian C. Scheer, of Albuquerque, New Mexico.

CHILDREN: Cynthia.

Annie

**EDUCATION:** Albuquerque Indian School.

**HONORS:** Josephine B. Hughes Memorial Award, Arizona Press Women (1958); Outstanding worker in public health, Arizona Public Health Association (1959); Indian Achievement Award, Indian Council Fire (1959).

**ORGANIZATION AND CIVIC ACTIVITY:** Surgeon General's Advisory Board, U.S. Public Health Service; National T.B. Association.

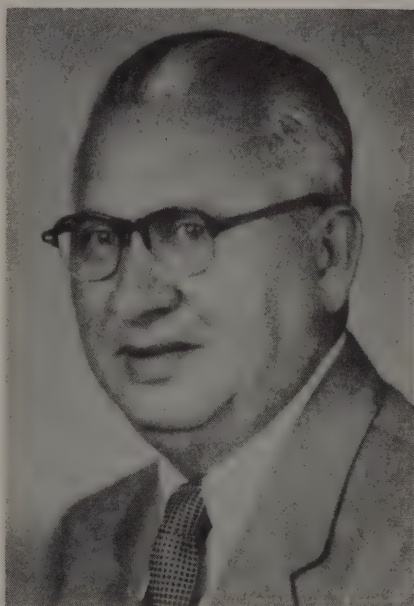
**MARRIED TO:** George Wauneka (Navajo) of Arizona.

**CHILDREN:** Georgia Ann (Mrs. Edward O. Plummer), Henry, Irma, Franklin, Lorencita, Timothy, Sallie, George, Jr.

## **JAMES G. FRECHETTE (He is the Owner)    MENOMINEE—Wisconsin**

**C**HAIRMAN of the Menominee Advisory Council, James Frechette has worked zealously for his tribe in their political and social affairs. The Menominees were among the first of several tribes to come under the Federal Withdrawal Program, and they are scheduled to be released from Government supervision in 1960.

The change-over to the new order is a drastic one. The whole procedure entails much responsibility, and requires great patience and tact, business acumen and foresight. The Menominees have valuable timber holdings, and many legal problems as



to land and property are involved in the tremendous task of working out the termination plan.

Frechette has always been identified with the affairs of the Menominees in his adult life, for he has been a member of the Advisory Council for 27 years. He has been Chairman of the Council for ten years.

In 1951, he was appointed to the Governor's Commission on Human Rights (Wisconsin) and he was treasurer of this Commission for two of the six years served. In 1952, he was one of ten Indians of the nation who attended a conference on Indian problems at the invitation of the Secretary of the Interior. He was also invited to the Eisenhower Second Inaugural Parade among 16 other Indians from over the country.

Frechette is particularly interested in any activities pertaining to youth movements. He is also interested in the development of industrial projects for the reservation, and is producer and director of an annual pageant held on the reservation each August.

**EDUCATION:** Reservation schools; St. Norbert's College.

**ORGANIZATION AND CIVIC ACTIVITY:** National Congress of American Indians; Adult Advisory Committee on Indian Youth, Arrow, Inc.

**MARRIED TO:** Marie Waukechon (Menominee).

**CHILDREN:** Marie Rose (Mrs. George Bowan), Alice (Mrs. Lloyd Tourtillott), Marguerite (Mrs. Aloysius LaRock), James, Jr., Vivienne, Grace (Mrs. Bruce Wilber), Ronald, Lawrence, Jean (Mrs. Erwin Besaw), Karen, Tony.

## DOLLY SMITH AKERS

ASSINIBOINE—Montana

THE ONLY ELECTED woman member of her tribal council (now chairman) Mrs. Akers is one of the few Indian women to hold such office. In 1932, she was elected to the Montana Legislature, the only woman legislator and the first Indian woman to be so elected. She was chairman of the Federal Relations Committee, and was a special representative from the Governor to the Secretary of the Interior.



Mrs. Akers entered politics in the hope of aiding her people, then in a miserable plight from the depression. As wards of the Government, they were then ineligible for the benefits of relief legislation and did not directly receive the profits from their own lands. Although she was caring for a semi-invalid husband and running a 2,000 acre ranch, she wanted to promote better things for Indians.

Before her marriage, Mrs. Akers was a welfare worker and at one time State Coordinator of all seven Indian reservations in Montana. It is imperative, she says, that there be consultation with tribal leaders in the development of mutually agreeable plans, the goal of which would be education and final disposition of Indian ownership of natural resources.

“My greatest dream has been to promote better administration for Indians with a personnel that has a realistic approach to leasing and agricultural development of our reservation. Just because we



are Indians, it doesn't mean that we haven't progressed."

Although she is perhaps the only Indian woman to actively engage in politics, Mrs. Akers believes that Indian women are really "the power behind the throne." The modern Indian woman is well educated, she says, often more so than her menfolk.

EDUCATION: Public schools; Sherman Institute.

MARRIED TO: John Akers (deceased).

CHILDREN: Alvina Cusker (Welliver).

## HOWARD S. DUSHANE

A VETERAN government employee, Howard Dushane is superintendent of the Fort Belknap Agency. He has previously been assigned to a number of reservations and in a number of capacities and has rendered effective service wherever he has been stationed. During World War II, he served in the Asiatic-Pacific Theatre. He was stationed in Manila with a General Medical Dispensary Unit of the Army Ground Forces.

"If the prime purpose of the need for an Indian service is not lost sight of, much can be done for the betterment of the Indian," Dushane says.

EDUCATION: Public schools; Oklahoma Baptist University; Haskell Institute.

MARRIED TO: Leona E. Wilkie (Chippewa) of Belcourt, N. Dakota.

CHILDREN: Linda Jeanne, Laurence.

## SHAWNEE—Oklahoma



## ROBERT P. CHAAT

## COMANCHE—Oklahoma

THE FIRST INDIAN to be ordained in the Reformed Church of America, Robert Chaat comes from one of the early Christian families among the Comanches. His father was a noted medicine man, and the family name was Chahtinneyack-que—"one well spoken of."



A Choctaw missionary visited the Comanches in the early '90's, and Chaat's sister, a girl of fourteen, became greatly interested in the Bible stories. She wanted to become a Christian but was refused permission. She was given a copy of the New Testament, however, and she read this to her father when the family slept.

When the missionary returned to see if any of the Comanches wished to follow "the new road," without hesitation, the young girl raised her hand. After a long pause, the father also raised his. Five adults in all accepted Christianity. The Chaat family went faithfully to the little mission chapel to worship, even though it was eight miles away.

It was a custom among the missionaries to observe the Sunday before Christmas as "Gift Sunday," and on this day, gifts or money was offered to be used to help others. On one such Sunday, when Chaat was still a baby, his parents had no gifts. Taking the child in his arms, the father said this was the family offering to the Lord. The baby was christened Robert Paul Chaat, the shortened version of the long Indian name.

When sent to school, Chaat knew no English and cried all of the first day. Two things stand out in his memory—the mid-week prayer meetings and the miles of paper chains which he made in kindergarten.

When he was eight, he remembers the discussion among the Indian people. They wanted a church of their own, and three men were chosen to go east and ask for help. This was generously given, and the Comanche Mission was established and a small chapel built.

Chaat did not think seriously of the ministry, however, until he had married and established a farm. He enrolled at an eastern Bible Institute, but ill health required his removal to Phoenix, where he completed his studies. He was ordained in the Marble Collegiate Church of New York City in 1934. He has served at the Comanche Mission, among his own people, for the past nearly 30 years. Under his leadership, and with the able assistance of his wife, a strong indigenous church has been developed. Every phase of work is carried on by the membership.

**EDUCATION:** Mission school; Fort Sill Indian School; American Indian Institute; Cook Christian Training School.

**ORGANIZATION AND CIVIC ACTIVITY:** Indian Commission, Oklahoma State Council of Churches (former chairman); National Fellowship of Indian Workers (former president); Protestant Indian Council of Oklahoma (former president).

**MARRIED TO:** Elsie Tahkofper (Kiowa) of Lawton, Oklahoma.

**CHILDREN:** Robert, Jr., Samuel Wright, Theodore, Paula (Mrs. Clodos Smith), Dorothy (Mrs. Lawrence Tomah, Jr.).

## FRED CARDIN (Wild Cat)

QUAPAW—Oklahoma

**A** NUN who came to his reservation to teach violin started Fred Cardin on his outstanding musical career. Although he plays and teaches other instruments, the violin still remains his choice.

While in school, Cardin was awarded a scholarship to the Dana Musical Institute. Then he became the first violinist with an Indian String Quartette. He served in World War I with the 315th Cavalry and the 69th Field Artillery of the 95th Division



and then resumed his musical career. He was a member of the Kansas City Symphony, taught violin at the University of Nebraska School of Music, and then organized the Cardin-Lieurance String Quintet which had a number of successful concert seasons. Further studies were taken under scholarships awarded at Curtis Institute and the Conservatoire Americaine, Fontainebleau, France.

Cardin has produced numerous works for violin, chorus, and orchestra, and the music for ten historical pageants. He has directed the music for a number of important festivals, has directed the Reading Civic Opera Society, is leader of the Ringgold Band, and has lectured on Indian life and music over the country. He has also directed the Standard Symphony Orchestra, Standard Chautauqua, and Lyceum Bureau, and is the organizer-director of the Junior Optomist Boy's Band of Reading.

From 1930 to 1957, Cardin was director of instrumental music



for the Reading Senior High School. Then he inaugurated and still conducts an instrumental program for the elementary grades of the Reading school district.

EDUCATION: Carlisle Institute.

COMPOSITIONS: *Cree War Dance*; *Thunder Mountain* (co-author and composer. An educational pageant based on Indian cultures staged as part of the graduation exercises of many high schools); *Great Drum* (first sung on an All American program, Town Hall, New York. The only one of 16 compositions presented which was requested for repetition the following year).

HONORS: Community Music Award, for individual who had done the most for music in Reading, Pennsylvania (1958).

MARRIED TO: Gertrude Miller, of Tower City, Pennsylvania.

## PAUL A. MERCER

THE FIRST British Columbian Indian to receive Anglican Holy Orders, Paul Mercer assisted with baptisms in the early days of Christian work at his remote village. Archdeacon McCullagh, a pioneer missionary, influenced him to enter religious training. Once offered the chieftainship of his group, he declined in case it would require acts contrary to his religion. He later accepted this office but only at the hands of the Archdeacon. After becoming a priest, Mercer was placed in charge of the mission at his home village.

## NISHGA—British Columbia



## KENNETH A. MARMON

PUEBLO (Laguna)—New Mexico

**N**OW RETIRED from government service, Kenneth Marmon deserves a special citation for his yeoman work as superintendent of the Seminole Agency. Under his guidance, a number of successful tribal projects were developed, among them cattle, land-use, roads, and public school programs. Also, the organization of the three Seminole reservations under a constitution and charter. When he retired, this once poor group had accumulated over \$300,000.



Marmon went directly from college into military service in World War I. He was a member of Company A, 314th Engineers, 89th Division. He served in Europe, was in the St. Mihiel and Meuse Argonne offensives, and was stationed in Germany with the Army of Occupation.

First employed with the New Mexico State Highway Department, he entered the Indian Service as an instructor at Sherman Institute. He then was an Organization Field Agent, working with agencies in several states in the formation of tribal constitutions and charters.

**EDUCATION:** Reservation schools; Sherman Institute; New Mexico State College; University of California (Los Angeles).

**MARRIED TO:** Lucy Fay Doran, of Wichita, Kansas.

**CHILDREN:** Mary (Mrs. Martin W. Flesh), Barbara (Mrs. Gerald W. Grawey), Margaret (Mrs. Karl K. Kleman).

## THE DELORIAS

Ella Cara Deloria (Beautiful Day)  
Vine Victor Deloria (Winner)

DAKOTA (Yankton)—  
South Dakota



**T**HE FATHER of Ella and Vine Deloria was a Yankton chief who later became a missionary-priest in charge of the entire Standing Rock reservation. He was responsible for the conversion of many thousands of Sioux to Christianity. A carved figure of him is part of the "Ter Sanctus" reredos back of the Great Altar in Washington Cathedral, Washington, D. C.

Ella Deloria attended a college preparatory school where her excellent reports came to the attention of a philanthropist who provided a college scholarship. She specialized in anthropology, linguistics and ethnology. She taught for a period after graduation and then was a national health education secretary for the YWCA, serving Indian schools and reservations.

In 1929, she was appointed research specialist in Indian ethnology and linguistics with the Department of Anthropology, Columbia University. With the noted Dr. Franz Boas, she was

co-author of two works on Dakota linguistics prepared for the technical use of scholars. She also contributed many articles to the *Folklore Journal* and to other periodicals. In addition, she has written and directed Indian pageants, and has lectured on Indian life and thought.

Miss Deloria has served on survey committees of Indian communities, and she was the only woman and Indian on the Navajo Enquiry party of four experts, sponsored by the Phelps-Stokes Fund of New York (1944). A signal honor was the invitation to speak before the American Philosophical Society founded by Benjamin Franklin. This is a goal to which every struggling scientist aspires but rarely achieves. She has also conducted institutes for the State of South Dakota and college seminars.

When St. Elizabeth's Indian Mission School was in need of a principal, Miss Deloria filled in the gap for a three-year period. This was the school where she learned her own ABC's. She relinquished this post with the appointment of a permanent principal, and is now on a Fellowship from the Wenner Gren Foundation for Anthropological Research. She will complete a number of manuscripts on Dakota practices, customs, and adjustment.

Vine Deloria, the youngest member of the Deloria family, attended a military academy where he rose to the highest post of Cadet Colonel.

After graduation from college, he worked in the Colorado mines and then was Boy's Adviser at Fort Sill Indian School. Volunteering for the Episcopal ministry, he completed the theological course in three years. He was ordained to the diaconate in the spring of his graduation year and to the priesthood the following fall. This took place in his father's church where he had been both baptized and confirmed.



Deloria served in the Indian mission field until 1951. He was at one time in charge of the eastern half of the Pine Ridge reservation, covering 11 chapels and mission stations. As superintending presbyter, he had a field nearly as large as the state of Connecticut, with over 800 communicants. He then removed to the Diocese of Iowa and was rector of Trinity Church at Denison.

In 1954, Deloria was appointed to the National Council staff of the Episcopal Church. He was Assistant Secretary to the Division of Domestic Missions in charge of Indian missions work. This was the first time in history that the Church had named an Indian to a national executive post. For reasons of health, he resigned in 1958, and is now vicar of St. Paul's Parish, Durant, Iowa. He is still in great demand as a speaker on Indian subjects.

#### Ella

EDUCATION: All Saints School; Oberlin College; Columbia University (B.S.).

HONORS: Special diploma, Columbia Teachers College, for "demonstrating exceptional professional ability"; Indian Achievement Award, Indian Council Fire (1943).

AUTHOR: *Speaking of Indians*. Friendship Press. 1944.

ORGANIZATION AND CIVIC ACTIVITY: Association on American Indian Affairs (board member).

#### Vine

EDUCATION: Kearney Military Academy; Bard College (B.A.); General Theological Seminary (B.D.).

HONORS: Bard College, Honorary Doctor of Divinity (1954); Indian Achievement Award, Indian Council Fire (1954).

MARRIED TO: Barbara S. Eastburn, of Eastburn, New York.

CHILDREN: Vine, Jr., Barbara, Philip.

## ELIZABETH BENDER ROE CLOUD

CHIPPEWA—Minnesota

ONE OF THE FIRST Indian women to receive civil service rating, Elizabeth Roe Cloud is a former teacher. When she married Dr. Henry Roe Cloud, a Winnebago, and the first Indian to graduate from Yale, she became his able assistant in the founding and management of the American Indian Institute. This school won respectful attention for its work with Indian boys.

A leader in women's affairs, Mrs. Roe Cloud has rendered distinctive service in educational work for Indian youth, particularly through women's clubs where she was in great demand as a speaker. At one time, she was Chairman of Indian Welfare for the Oregon Federation of Women's Clubs, and she was National Chairman of Indian Welfare for the General Federation of Women's Clubs for eight years. She was one of a group selected by that organization to make a European Good Will Tour (1951).

For several years, Mrs. Roe Cloud directed the American Indian Development self-help program for Indians, sponsored by the National Congress of American Indians.

EDUCATION: Hampton Institute; University of Wichita; University of Kansas.

HONORS: Mother of Year Award, American Mothers Committee (national) and Golden Rule Foundation of New York (1950); Oregon Mother of the Year (1950).



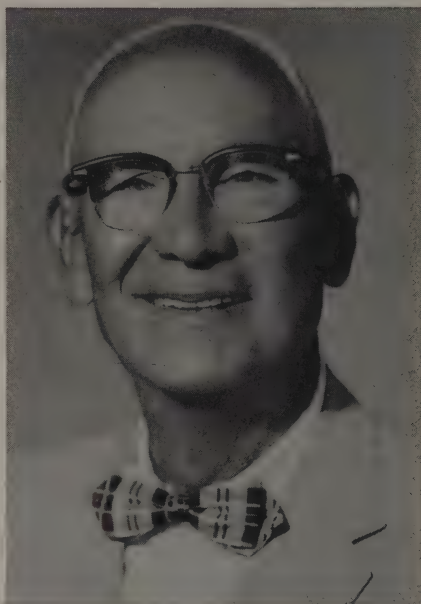
**ORGANIZATION AND CIVIC ACTIVITY:** Phi Chi; Delta Delta Kappa Gamma; Alpha (national honorary sponsor) of Kansas University; National Congress of American Indians.

**CHILDREN:** Marion (Mrs. Edward Hughes), Anne (Mrs. Robert North), Ramona (Mrs. Raleigh Butterfield), Lillian (Mrs. Leo Freed).

## PERU FARVER

## CHOCTAW—Oklahoma

**O**NE OF THE FIRST Indians to be appointed a reservation agency superintendent, Peru Farver is now retired. He spent 45 years working for and with Indians in the government service. A former teacher and school administrator, he was appointed field agent in the Indian Service in 1935. He assisted in writing the constitution and charters for 26 different bands and tribes under the Indian Reorganization Act. When the responsibility for the Indian Health Program was turned over to the U. S. Public Health Service, he was named advisor on relations with Indian and Alaskan people. Most Indians could be integrated into the general community now, and successfully, he believes.



**EDUCATION:** Armstrong Academy; Oklahoma A & M College.

**ORGANIZATION AND CIVIC AFFAIRS:** Masonic Lodge (past master), 32nd Degree, Scottish Rite.

**HONORS:** Superior Service Award, Department of the Interior (1956).

## LLOYD H. NEW (Lloyd Kiva)

CHEROKEE—Oklahoma

**A**S A DESIGNER in leather, fabrics and fashions, Lloyd Kiva's fame has reached across the country. His development of hand-dyed fabrics in particular, has brought new excitement into casual clothing for men and women, and he has been invited to exhibit in many fashion shows of importance. Kiva has been written up by many national magazines, and those who find their way to his studio represent a distinguished clientele from all over the world.



In the ten years that he has pursued his designing bent, Kiva has steadfastly championed the regional expression and use of native form. He first opened his establishment in the little town of Scottsdale, Arizona, where there were only a few hundred people, and a few stores. Expensive winter resorts and dude ranches were on the periphery, however.

With two Navajo friends, Kiva's shop was opened under the name of Arizona Craftsmen. Ladies bags of leatherwork, selling for \$150 and \$200 were the first production. Kiva now owns the Kiva Craft Center in Scottsdale, which houses 23 arts and crafts studios and specialty shops.

Kiva majored in art in college with the aid of an Indian Bureau scholarship. He then went to Chicago and studied art at the Art Institute and the University of Chicago simultaneously. During the summer, he was employed by the University of New Mexico



and the Laboratory of Anthropology in Santa Fe.

For awhile, he taught arts and crafts at Phoenix Indian School. He enlisted in the Sea Bees of the U. S. Navy in 1941, serving as a deck officer in the Pacific. He now holds a lieutenant's commission in the Navy. From 1939-46, he was superintendent of the Indian exhibit at the Arizona State Fair, for which he has since served in an advisory capacity. He also conducts arts and crafts forums at Indian Service summer school sessions.

Of the opinion that the Indian "problem" can be solved only so fast as Indian people become truly educated and capable of administering their own affairs, individually and tribally, Kiva thinks that "Indian people should make an effort to fit themselves into the general American patterns, contributing that which is true and honest of the Indian way."

"America should see to it that Indian people have equal opportunities in education and in health, and are given special guidance in all areas until they can be guaranteed a fair shake in the management of their own affairs," he says. "In the field of arts and crafts, great effort should be made to find practical new directions for young Indian expressions, incorporating new media and techniques where necessary. Times are changing rapidly and someone is needed to project a future for arts and crafts as well as to preserve the past."

**EDUCATION:** Public schools; Oklahoma A & M College; Chicago Art Institute (B.F.A.).

**ORGANIZATION AND CIVIC ACTIVITY:** Chamber of Commerce (former director); Heard Museum (vice president); American Institute of Decorators (associate member).

**MARRIED TO:** Frances E. Ward, of Beloit, Wisconsin.

**CHILDREN:** Jeffrey, Nancy Beth.

## THE BEARSKINS

WYANDOTTE—Oklahoma

Leaford Bearskin (Flying Eagle)

Leland Stanford Bearskin (Silver Eagle)



**T**WIN BROTHERS who have chosen to make the Air Force a career, the Bearskins both entered military service after graduation from high school.

After training, Leaford was first assigned to Alaska as a crew chief. He then entered flying cadet training and, when a pilot, entered heavy bombardment training and was sent to New Guinea as an Aircraft Commander on a B-24 Liberator Bomber. He flew 46 combat missions in heavy bombers.

He was next assigned to train heavy bomber crews in various phases of warfare, and then was sent to Japan as a ground force officer. He was a Squadron Commander in the Berlin Airlift of 1948, flying 29 missions in this project. Next, he became Squadron Commander, Director of Material, and Deputy Base Commander at a fighter base in Georgia. Here, he participated in the first flight of jet fighter aircraft across the Pacific. He was Air Base Group Commander in support of this flight.

After completing a staff logistics course he was assigned to a Squadron Commander's position in Korea. He is now Squadron Commander and Assistant Headquarters Commandant at Strategic Air Command Headquarters, Omaha. He is a Senior Pilot with the grade of Lieutenant Colonel.

While stationed in Nebraska, Leaford has been active in the promotion of a welfare and education program for the Omaha and Winnebago tribes.

Leland, a Captain and Command Pilot with the USAF, was the first Indian to land an aircraft on the Antarctic Continent. His squadron was then engaged in the Air Resupply of scientific stations in that area. He has been involved in two phases of this project known as Operation Deepfreeze. Once, a storm forced him to make an emergency landing with his C-124, crew and passengers. He came down on the edge of the Antarctic after a resupply drop had been made to a scientific station at the South Pole.

Leland first enlisted in the Field Artillery, but transferred to the Air Force and entered flying training. His promotion to Flight Officer came two months after this was completed and he was commissioned Second Lieutenant a year later.

During World War II, he flew C-47 "Gooney Birds" on troop drop and aerial resupply missions in Europe and North Africa. In the Korean conflict, he was pilot for high ranking officers of all services in the Far East, including flights within South Korea. He has also been an aircraft commander on numerous Arctic resupply drops including the well known DEW line resupply. He participated in Exercise Arctic Night, a paratroop drop in the Greenland Icecap in 1956 as an aircraft commander. He flew in the Gyroscopic Operation between Pope Air Force Base and Japan when an airborne division from this country traded places with a similar

division in Japan.

His present duties are that of Aircraft Commander, Instructor Pilot and Test Pilot on C-124 Globemaster heavy transport aircraft. He was scheduled to return to the South Pole in the fall of 1959.

It was Leland who "dropped the South Pole" on the Antarctic mission of 1956. The pole was a section of bamboo, painted with black and orange stripes. A large reflective globe was mounted at the top. The South Pole station reported that the "pole hit squarely on the geographical South Pole which was marked by a "T".

While in New Zealand, Leland presented a war bonnet to the Maori natives as a good will gesture from North American Indians. The bonnet had accompanied him on 17 missions over the South Pole and Marie Byrd Land Stations. Also, he presented an Oklahoma state flag, carried over these same missions, to the Governor of Oklahoma.

#### Leaford

EDUCATION: Public schools.

HONORS: Distinguished Flying Cross; Air Medal; Air Force Outstanding Unit Award; Good Conduct Medal; Presidential Unit Citation; Medal for Humane Action; Asiatic Pacific Campaign (with 4 major battle stars); American Campaign Medal; American Defense Service Medal (one bronze star); Occupation Medal (Germany — Berlin Airlift Device); Occupation Medal (Japan); World War II Victory Medal; National Defense Medal; Korean Service Medal; United Nations Service Medal; Air Force Longevity Service Award (with 3 bronze oak leaf clusters); Air Force Reserve Medal.

MARRIED TO: Peggy Vernon, of Picher, Oklahoma.

CHILDREN: Nancy, Ronald.



## Leland

EDUCATION: Public schools.

HONORS: Air Medal (with 5 oak leaf clusters); Outstanding Unit Award; Good Conduct Medal; American Defense Medal; American Theatre Medal; European African Middle Eastern Theatre Medal (with 7 major battle stars); World War II Victory Medal; National Service Defense Medal; United Nations Service Medal; Korean Service Medal; Air Force Reserve Medal; Air Force Longevity Service Medal (with 3 oak leaf clusters).

## FRANKLIN BELL

FEW Mississippi Choctaws have acquired an education beyond the elementary level. Franklin Bell stands out for his educational attainment, for he is the first Indian to graduate from a state college in Mississippi, and the first to complete public school. Now, he is a teacher among his own people. Bell had a difficult time to secure his own education. He was refused admittance to the county public school because of race. There were no resources to help him with college. He worked his way through junior college, graduated with honors, and completed his college work with the aid of the first Student Christian Fellowship scholarship awarded to an Indian.

EDUCATION: Public schools; Meridian Junior College; Mississippi Southern College (B. S.).

## CHOCTAW—Mississippi



## JOSEPH R. GARRY

COEUR D'ALENE—Idaho

**N**OW IN HIS FIFTH TERM as president of the National Congress of American Indians, Joseph R. Garry is a rancher and tribal council chairman. He is the son of the chief of his tribe, and a descendant of Chief Spokane Garry for whom Spokane was named and who established the first school in Washington.

Garry, elected to the Idaho State Legislature in 1956, was named chairman of the first Indian Affairs Committee. He

plans to work for the improvement of schools and for vocational opportunities for Indians of the State.



**EDUCATION:** Mission and public schools; Haskell Institute; Washington State College.

**ORGANIZATION AND CIVIC ACTIVITY:** Affiliated Tribes of the Northwest (president).

**HONORS:** Outstanding Indian of the Year, Anadarko Indian Exposition, Oklahoma (1957); Outstanding American Indian, National Indian Encampment, Pendleton, Oregon (1959).

**MARRIED TO:** Leona Trimble (Dakota) of Pine Ridge, South Dakota.

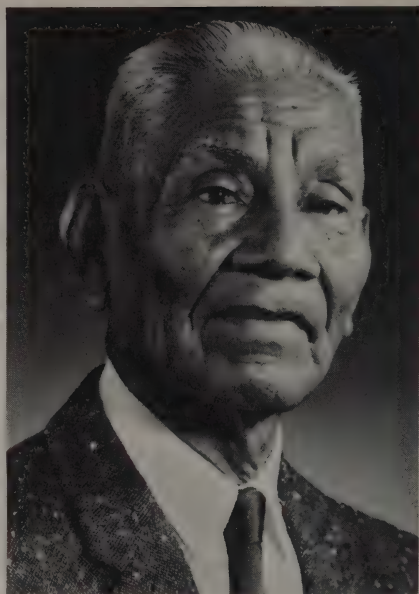
**CHILDREN:** Ursula, Emogene (step-daughter).

*Editor's Note: Garry did not resume the NCAI presidency in the 1959 elections. He has now announced his candidacy to the U.S. Senate.*

## VICTOR MANUEL (Man With Two Bows)

PIMA—Arizona

FASCINATED with printing when he was given the task of setting type for the paper published by the Indian school he attended, Victor Manuel learned English in this task. With a trade acquired, he worked on the *Mesa Daily Press* after graduation. Then, a pioneer among his fellow tribesmen, he went east to school. On the way, he spent all of his money but for one dime, and that a Mexican coin, and was unable to pay the ferryboat cost to the school. The ferryman finally agreed to accept the dime, and an interested bystander furnished the other nickel.



In school, Manuel spent half time in academic study and the other half as an apprentice to a trade he was permitted to choose. This naturally was printing. He had played in his former school band and, a lover of music, he now continued with the baritone and trombone. He became principal musician and therefore director of the school's 75-piece band, and he organized and directed an orchestra which played at many of the school functions. Manuel attributes his love of music to the fact that his father was noted for his singing of church hymns translated into the Pima tongue. Two uncles were composers of Pima songs and chants. Much later, when in service in World War I with the First Arizona Infantry, Manuel often conducted the regimental band.

At the school, students were paid for all productive work. In

three years, Manuel saved \$500 and entered business college. He was able to "borrow" an unused small print shop which soon provided a profitable use for his spare time. When he later returned to Phoenix, he took over a printing concern with two fellow employees, and organized The Arizona Printers, Inc. He was president of this company for over 25 years and developed it into a \$100,000 corporation with state-wide clientele. When the company was later dissolved, Manuel assumed the management of another large printing concern.

Later, Manuel was sent by the Presbyterian Church as a missionary to the Pueblo of Laguna. Then he returned to Phoenix and took over the ministry of the Phoenix Indian Church. He was successful in raising enough funds to erect a church building.

During his long business career, Manuel has associated himself with various civic movements. For many years, he was on the board of directors of the Arizona and Greater Phoenix tuberculosis associations, and the Association for Civic Unity. He was one who pioneered the establishment of the Phoenix Indian Center, where he also served on the board. He is now on the board of Cook Christian Training School.

Manuel has occupied the pulpits of many churches throughout his state, and has served on important committees of the Presbytery of Phoenix and the Synod of Arizona. Twice, he was sent as a commissioner to the General Assembly, the supreme law-making body of the United Presbyterian Church and he was elected moderator of the Phoenix Presbytery (1944).

Still interested in music, Manuel directs the choir of the Phoenix Indian Church. In 1958, he presented Pima songs and chants at the International Sangerbundesfest in Vienna, Austria, with the Phoenix Orpheus Male Chorus.



EDUCATION: Phoenix Indian School; Hampton Institute; Eastman Business College.

ORGANIZATION AND CIVIC ACTIVITY: American Legion; American Federation of Musicians (life); International Typographical Union.

MARRIED TO: Helen Andres (Pima).

CHILDREN: Mildred, Hilde.

## TAYLOR McKENZIE

**T**HE FIRST NAVAJO to complete medical training, Taylor McKenzie is now in surgical residency at Pontiac General Hospital (Michigan). Navajo tribal loan and scholarship aid enabled him to go to college and medical school.

His grandfather was a leading medicine man, and an uncle still follows this belief. "I have clashed with him several times," McKenzie says. "He thinks I have betrayed the old ways, and perhaps I have."

"Navajos have an acute health problem," says this young doctor. "Because of the language barrier and superstitions, doctors have not had an easy time among my people. I want to help."

EDUCATION: Mission school; Wheaton College; Baylor University (M.D.).

MARRIED TO: Betty Jean Smith (Navajo).

CHILDREN: Judith, Marvin, Michael.

## NAVAJO—New Mexico



## RUTH MUSKRAT BRONSON

CHEROKEE—Oklahoma

WHILE A STUDENT in college, Mrs. Bronson was sent by the YWCA as a playground instructor to the Apache Indians. This was her first taste of real Indian living, and it was here that a determination to devote her energies to serving Indians was born.

In 1933, she was sent by the Student Christian Federation to represent Indians at a conference held in Peiping, China. On her return, she was awarded a college scholarship and she entered the Indian Service immediately after graduation as a teacher. Within the year, came the gift of one thousand dollars from Henry Morgenthau. This was given to the senior of her Class considered to have accomplished the most in the first year after graduation.

Mrs. Bronson's advance was rapid. She finally became Assistant Guidance and Placement Officer in the Bureau of Indian Affairs, later Guidance Officer. Until her resignation in 1943, she was in charge of government loans and scholarships, and was general adviser to Indian students in college. This work demanded much personalized service and she was of great help to many young Indians in need of moral support and encouragement.

From 1946-47, and from 1948-49, Mrs. Bronson served as executive secretary of the National Congress of American Indians. In this capacity, she made an extensive survey of Indian conditions in Alaska. In 1957, she returned to the Indian Service as com-



munity worker in health education on the San Carlos reservation.

EDUCATION: Mount Holyoke College (A. B.); George Washington University.

HONORS: Indian Achievement Award, Indian Council Fire (1937).

AUTHOR: *Indians Are People Too*. Friendship Press. 1947.

ORGANIZATION AND CIVIC ACTIVITY: Arrow, Inc. (vice president and chairman, Scholarship Committee).

MARRIED TO: John F. Bronson, of Beacon Falls, Massachusetts.

CHILDREN: Dolores (adopted).

## JAMES P. BORDEAUX

## DAKOTA (Brule)—South Dakota

THE administrative officer for Intermountain Indian School, the largest of the federal boarding schools, James Bordeaux has spent his entire career in the Indian Service, except for Air Force duty in World War II. He was a Staff Sergeant with specific duties as Personnel Sergeant Major. "It is a rewarding experience to contribute to the education program designed for the more than 2,000 Navajo students who enter Intermountain each year, and who otherwise would not be in school," he says.



EDUCATION: Public schools.

ORGANIZATION AND CIVIC ACTIVITY: American Legion (former commander); Chamber of Commerce; Rotary.

MARRIED TO: Stella May Benoist (Dakota) from Cheyenne River, South Dakota.

## FORREST J. GERARD

## BLACKFEET—Montana

**T**RIBAL RELATIONS Officer for the Division of Indian Health, U. S. Public Health Service, Forrest Gerard is the liaison person between the Division and the tribal groups who are beneficiaries of the program. This involves a variety of duties including extended field trips, conferences with Indian leaders, and attendance at many meetings concerning Indian affairs. He has been executive secretary of the Wyoming Tuberculosis and Health Association, and on the staff of the Montana State Department of Public Instruction, and the Montana Tuberculosis Association.



With health a major interest, Gerard has written a number of articles on health subjects.

In World War II, he was Technical Sergeant, U. S. Army Air Corps, 15th Air Force. He flew 35 Combat Missions while based in Italy. Under the GI Bill of Rights, he continued his college education at the war's end.

EDUCATION: Public schools; Montana State University (B.A.).

HONORS: Air Medal.

MARRIED TO: Klauna Pugh (Sioux).

CHILDREN: Patricia, Margaret, Stanley, Rebecca.





*Joe Herrera*

THE SON of Tonita Pena, the first Indian woman to receive acclaim as a modern painter, Joe Herrera also has a significant place in the world of art. He has been strongly influenced by his mother, for he began to paint under her guidance as a child. He has also studied under Dorothy Dunn, who has launched so many Indian artists on their careers, and under Raymond Jonson. While still in eighth grade, Herrera painted the murals for the walls of a large store in Albuquerque.

Herrera is a veteran of World War II. He served as a radar operator with the Aircraft Warning Service (AAF). Most of his time was spent in the Caribbean, but he went to many other parts of the world as well. Even so, he continued to paint and instructed other service men in painting.

Afterwards, he worked for the Laboratory of Anthropology in Santa Fe. Here, he learned how to treat with early Indian art so as to retain basic forms and designs. At this time, he had his first one-man show in the Santa Fe Art Museum. All eighteen of his exhibits were sold while on display. He has had many exhibits since then, and has won many major art awards. The U. S. Department of Information has sponsored a traveling exhibit of his paintings for showing in Rome, Spain, Germany and France (1958).

Practically all of Herrera's serious work is taken from the great dances of his people, though he does some landscape and portraiture, and a great deal of symbolic form painting. For a time, he taught industrial arts at an Albuquerque high school. In 1957, Herrera was named guidance and placement officer on the staff of the New Mexico Department of Education. He is responsible for the development of recreation programs for Pueblo, Apache, and Navajo children and adults. He is also executive secretary

for the All Pueblo Council, the official body of 19 pueblos and approximately 25,000 New Mexico Indians, and he has addressed the Joint House and Senate Sub-Committee on Indian Affairs with reference to Pueblo matters.

Herrera's life story has been depicted in an educational movie "*Indian Artists of the Southwest*," (Ciné 937 Productions). This film has received a Golden Reel Award. Articles have appeared about him in a number of national publications, and he currently is the announcer for an Indian Hour program over KTRC.

EDUCATION: Santa Fe Indian School; University of New Mexico (B.A.).

HONORS: Palmes Academiques, highest art award of the French Government (1954).

ORGANIZATION AND CIVIC ACTIVITY: Kiwanis; Cabelleros De Vargas.

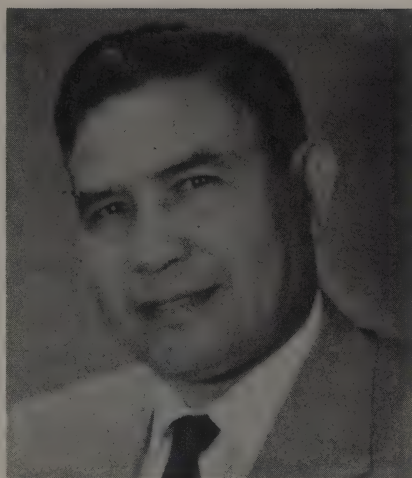
MARRIED TO: Julie Paisano (Laguna) of New Mexico.

CHILDREN: Joseph, Yvonne.

## THE BELVINS

B. Frank Belvin (War Horse)  
Harry Belvin

CHOCTAW—Oklahoma



**T**HE Belvins' father was the first fullblood Indian to qualify for the practice of law before the Supreme Court of the United States. He gave much help to the settlers migrating to Oklahoma, including the land for a school and sacrificed much in order to educate his boys.

Frank, the youngest, decided to enter the ministry. Graduating from high school at the height of the depression, he could not get work and was unable to enter college. Finally, he was granted a scholarship and obtained work that would pay for room and board.

After teaching for a year, with a borrowed \$5.00, he hitch-hiked east to begin religious training. He was ordained to the ministry in the church of his old college where he was later to become Director of Christian Education. When he entered graduate school, he toured many of the Indian mission fields to compile the material for his thesis on the status of the Indian ministry.

Frank was appointed general field worker for the Baptist Home



Mission Board in 1951. He is now general missionary of the Southwest Baptist Convention to the Oklahoma Creeks and Seminoles.

Harry Belvin, Principal Chief of the Choctaw Nation, has held this position since 1948. He was first elected over a field of seven candidates, and has been re-elected twice by overwhelming majorities.

A teacher in Oklahoma public schools for fifteen years, he has also been a county superintendent of public instruction. Now in his third term as State Representative, Harry was first elected to the Oklahoma Legislature in 1954. He champions the cause of the underprivileged and has been working for years on a proposal to amend the Social Security Act. This amendment, he says, would make it possible for Indian eligibility without forcing them into the status of landless people as a prerequisite for public assistance.

Harry works constantly on social and welfare problems affecting the Indian people and assists younger Indians with education. He advocates the retention of Indian hospitals and schools for those who need such institutions, insisting that the provision of such is a government obligation. He also urges that all Indians exercise the privilege of voting. Through his leadership, a bill has been introduced in the 86th Congress which will give the Choctaws a self-rule plan. All tribal affairs will be handled through a legal entity and will be incorporated under Oklahoma law if the bill is enacted.

#### Harry

**EDUCATION:** Public schools; Southeastern State College (B.S.); University of Oklahoma (M.Ed.).

**ORGANIZATION AND CIVIC ACTIVITY:** Inter-Tribal Council of Five Civilized Tribes (president).

**MARRIED TO:** Lucille Brightwell, of Boswell, Oklahoma.

**CHILDREN:** Louise (Mrs. Howard W. Frazier).

## Frank

**EDUCATION:** Public schools; Bacone College; Ottawa University (A.B.); Eastern Theological Seminary (M. Re. Ed., D. Re. Ed.).

**ORGANIZATION AND CIVIC ACTIVITY:** Inter-Tribal Council of Five Civilized Tribes (secretary-treasurer); National Fellowship of Indian Workers (former secretary).

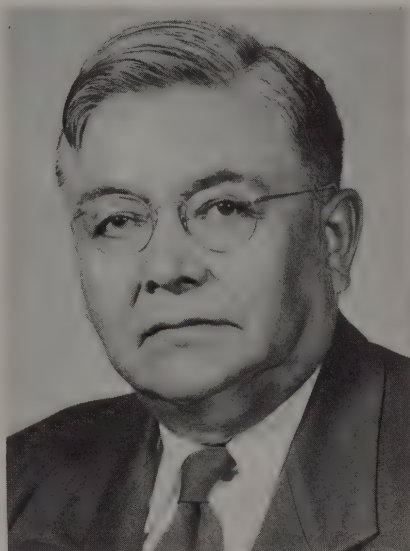
**WRITINGS:** *Warhorse Along the Jesus Road* (1952); *The Tribes Go Up* (1955); *The Status of the American Indian Ministry* (1949).

**MARRIED TO:** Wilma Mibeck, of Independence, Missouri.

## SAM AHKEAH (A Boy)

**T**HE FIRST NAVAJO to be officially sworn to office, Sam Ahkeah was chairman of the Navajo Tribal Council for two terms. The election was unique. The candidates had their pictures printed on the ballot. The voters, many unable to read, placed their marks under the pictures of their choice. Under Ahkeah's leadership, the Navajos first began to take the management of their affairs into their own hands.

## NAVAJO—Arizona



**HONORS:** Indian Council Fire Achievement Award (1953).

**MARRIED TO:** Frances Tospah (Navajo) (deceased).

**CHILDREN:** Eleanor (Mrs. Herbert T. Clah), Robert, Eva Lee and Laura Begay (both adopted).

## SOLOMON COOK (Snowbound)

MOHAWK—New York

**B**ECAUSE he was born in the middle of a howling January blizzard, Solomon Cook, for this reason, was given his Indian name of Snowbound.

As far as it is known, he is the only Indian teaching agriculture in New York State. In addition to his teaching, he owns a large dairy farm with a herd of 25 purebred Holstein cows.

Cook worked his way through college. He earned about 80 per cent of his expenses as baby sitter, dishwasher, waiter, janitor, and in office work. With this, and with borrowed funds, he secured his three degrees. Also, he received the honor of membership in Sigma Xi for research on chemical weed control.

In World War II, Cook spent two years in the Navy, serving in the South Pacific, Philippines, Okinawa and Japan. With his education and military service completed, he was appointed assistant professor in horticulture at South Dakota State College. He was also engaged in research on vegetable crops in addition to teaching. The work was pleasant and interesting, but it was not especially satisfying, because he was not following his desire to work among the young people of his own group.

Relinquishing his post, Cook returned to the reservation. He is now employed by the Salmon River Central School adjacent to the Mohawk reserve. He teaches high school students who are majoring in agriculture and he plans to enlarge his program to



include young farmers who are out of school and trying to establish themselves in dairy farming.

EDUCATION: Reservation schools; Cornell University (B.S., M.S.A., Ph.D.).

HONORS: Philippine Liberation Medal; Victory Medal.

ORGANIZATION AND CIVIC ACTIVITY: New York Artificial Breeders Cooperative (board member); Milk Producers Cooperative; Cooperative Grange League Federation; New York Vocational Agricultural Teachers Association; Franklin County Extension Service.

MARRIED TO: Mary Jacobs (Mohawk) of Canada.

CHILDREN: Michele Ann.

## **WILLIAM DIETZ (Lone Star)    DAKOTA (Oglala)—South Dakota**

**B**ORN IN A TIPI, Lone Star Dietz spent his boyhood much as any other youth of his generation. The Dakotas were then giving up their nomadic way of life for restricted reservation living. Lone Star, however, was drilled by his uncle in the customs, religion and lore of his Oglala people.

Entering Carlisle Indian School, he played football and was a member of the famous teams of 1909-10-11. The latter, one of the greatest in the school's history, played a schedule of 13 games, losing only one and that by one point. Lone Star played tackle and was captain in many of the games.





Through the outing system in force at this school, he was given a scholarship at the Pennsylvania School of Industrial Art. Later, he became art instructor at Carlisle, and was assistant football coach under the famous Glenn S. Warner. When his art work began to attract attention, he was commissioned to illustrate books and articles on Indian subjects. He also acted as liaison person for a group of graduate linguists on special assignments from Smithsonian Institution.

With a change in the athletic program, Lone Star began his own successful coaching career. He went first to Washington State College, where his teams won two Pacific Coast championships. During World War I, he coached the U. S. Marines at Mare Island and won the championship for Pacific Coast service teams. In the following years, he became head coach at Purdue, Louisiana Tech, University of Wyoming, Haskell, and Albright, and of the Boston Redskins in the National Football League.

With the advent of World War II, he entered the advertising field as art production manager of a large New York agency. Later, he opened his own art academy in Pittsburgh offering a four-year course in all branches of pictorial advertising. The school was approved by the State Department of Public Instruction for veterans under the GI program.

Dietz also appeared in a lecture program under the sponsorship of the Redpath Lecture Bureau. His rapidly growing art assignments, however, made it necessary for him to relinquish the program work and devote all of his energies to art. He specializes in portrait painting. Still interested in youth activities, Dietz also coaches the midget league in Reading, and teaches Indian lore and art at boy's camps.

Named as one of the ten best coaches in America by no less a

person than "Pop Warner" whom he assisted at Stanford and Temple Universities, as well as at Carlisle, Lone Star's over-all record for his 27 years in athletics totals 185 wins, two teams in the Rose Bowl, and seven undefeated teams. At one time, he raised champion Russian wolfhounds.

"To have played a part in the moral welfare and material success of many young men has been a cherished privilege which I have enjoyed," Dietz says. "These young people have made my life a rich one; I hope that I have contributed equally to the enrichment of theirs."

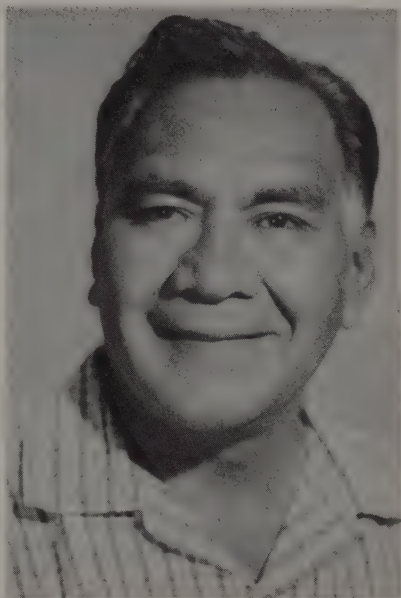
MARRIED TO: Doris Ohm, of Lafayette, Indiana.

## PETER HOMER, SR.

MOHAVE—Arizona

ONE who is outstanding in his efforts to better the economic conditions of his people and to obtain a settlement of their land and water rights problems, Peter Homer is Chairman of the Colorado River Tribal Council.

When he was about ten years old, his father, the Indian agent and an Indian policeman "kidnapped" Peter and his brother while they were swimming in an irrigation canal. The boys were tied up and taken away to an Indian boarding school. Though his mother "fought like a wildcat," the boys never saw her or their grandparents again. Their long hair was cut off and they started their education.



When Peter graduated, he was given a film test for a part in *Laughing Boy*. He was kept under contract in Hollywood for several months and given extra assignments. He also played professional baseball, and attended journalism classes at the University of California.

In 1935, Homer entered government service. He worked mostly with the Bureau of Reclamation. In order to accept the tribal council chairmanship, to which he was elected in 1955, he resigned his position with the government.

Homer has done much speaking and writing in behalf of his people. He is fighting particularly for the full development of the rich, ideally situated, reservation lands which his ancestors farmed for hundreds of years. The reservation was established 93 years ago by presidential order.

"Our reservation with its tremendous potentials should be developed to raise the economic standard of our people," Homer says. "We are faced with a title question which places our reservation under a cloud, but it is our hope that this will be resolved and a realistic policy of putting the Indians on a self-sufficient basis will be pursued."

**EDUCATION:** Reservation school; Phoenix Indian School; Sherman Institute; Haskell Institute.

**HONORS:** Outstanding service award, Arizona All-Indian Basketball Tournament Committee—for meritorious efforts in behalf of Arizona Indians (1953); Author of editorial in *The Amerindian*, reprinted in the Congressional Record (1959).

**ORGANIZATION AND CIVIC ACTIVITY:** Yuma County Farm Bureau; Chamber of Commerce; National Congress of American Indians; Arizona Indian Association; Arizona Inter-Tribal Council.

**MARRIED TO:** Alice Courts (Shasta-Klamath) of Oregon.

**CHILDREN:** Denise, Marlene, Peter, Jr., Vickie, Veronica, Gary.

## ROBERT BENNETT

ONEIDA—Wisconsin

**G**IVEN OPPORTUNITY, Indians will improve their situations and assume more responsibility for the management of their affairs, says Robert Bennett, Assistant Area Director at Aberdeen, South Dakota, for the Bureau of Indian Affairs. Bennett has had much to do with development and training programs among Indians and veterans. For the Veterans Administration, he organized a training program for Arizona Indians which enabled several hundred



to obtain G. I. benefits. As a Placement Officer for the BIA, he arranged the first agreements with a state employment agency for special services to South Dakota Indians. He also assisted in the development of the Southern Ute Tribal and Family Plan Program, and the Partition Act for the Utes.

Bennett, himself, has not had an easy time of it. With the death of his father, there was little family income. Once, all of his clothes were lost and he entered school with only a pair of levis, a shirt, and his shoes. For two years, he worked for \$1.00 a day, until he obtained a clerkship position in the Indian Service. Later, he supported his wife and three youngsters on a salary of \$2,000 a year and attended law school from 6:30 to 8:30 A.M. all week for an uninterrupted three years.

His first major appointment was as superintendent of the Navajo Agency. This work was interrupted by World War II duty with



the Marines. When he returned to the agency, he was the Charter Commander of the Navajo American Legion Post, and he later helped with the Ute American Legion Post.

**EDUCATION:** Haskell Institute; Southeastern University (L.L.B.).

**ORGANIZATION AND CIVIC ACTIVITY:** National Congress of American Indians (Conference Program Chairman); National Advisory Committee of Indian Youth, Arrow, Inc.; Lions (Chairman, Committee for Blind).

**MARRIED TO:** Lucille A. Martelle (Chippewa) of Turtle Mountain, North Dakota.

**CHILDREN:** John, William, Leo, Joanne, David, Robert.

## SPENCER H. AHPEATONE

## KIOWA—Oklahoma

ONE of 48 Indian preachers in the Methodist Indian Conference of Oklahoma, Spencer Ahpeatone now heads the Angie Smith Memorial Indian Methodist Church in Oklahoma City. Converted when he was 20, without ministerial training, he went from home to home in missionary work among his people. He often walked miles, his only compensation voluntary offerings. In his present post, he has many calls from white churches also.



**EDUCATION:** Mission and public schools; Riverside Indian School.

**MARRIED TO:** Dora Botone (Kiowa) of Oklahoma.

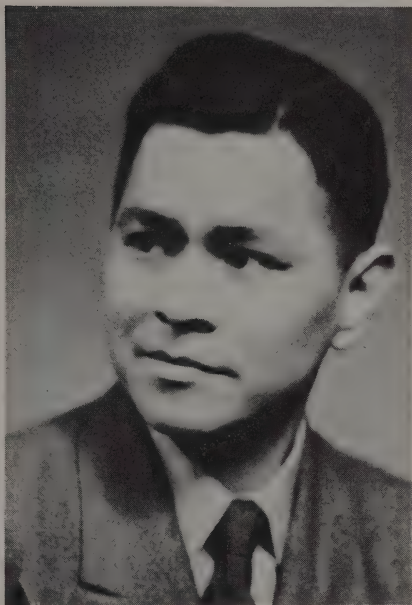
**CHILDREN:** Gerald, Norma Jean (Cartwright).

## FRANK CALDER

NISHGA—British Columbia

THE FIRST of the Indian voices to be heard in legislative councils of Canada, Frank Calder was elected a member of the Legislative Assembly of his province in 1949.

While serving in the Legislature, whites far outnumbered Calder's Indian constituents. It cost him nearly half of his annual pay to make a trip around his far-flung political environs, some of the most rugged territory in Canada. The thrice-elected Calder was an active fighter for the Indian and was a delegate to all major conferences on Indian affairs. Convinced that the time has come for Canadian Indians to be given their independence, he has vigorously advocated the transfer of responsibility for reserve Indians from federal to provincial control.



Reserves breed inferiority complexes and sap individual initiative, Calder says. Self government should be introduced to Indian villages in progressive steps with the abolishment of reserves by a natural process for the easier assimilation of the Indian people.

"Indians should be governed by the same legislation which governs whites," Calder states. "Indian troubles can't all be blamed on whites. The many conflicting opinions on what is to be done about Indians, however, places the government in a quandary as to what Indians really want. Indians, too, have made mistakes, but they should now shake off their yoke of indifference. This

cannot be done by Indians alone. When a people tries to move up the scale of society, the whole society must help."

**EDUCATION:** Anglican Theological College of B. C. (L. Th.).

**ORGANIZATION AND CIVIC ACTIVITY:** Native Brotherhood of British Columbia (first general secretary); Confederacy of Indian Tribes (special representative); Nishga Tribal Council (former legislative chairman); North American Indian Brotherhood (executive councillor); British Columbia Indian Art and Welfare Society (honorary vice president).

## DARRELL FLEMING

**S**UPERINTENDENT of the Cherokee agency in North Carolina, Darrell Fleming is another Indian service career man who has been superintendent of several large agencies. In the depression years, he was an enrollee under the CCC program, doing laboring work with other young men of the time. He was finally able to obtain a Civil Service position, and his rise through various assignments was rapid. In World War II, he was inducted into the Navy and served in New Guinea, Leyte, and the Philippines.

**EDUCATION:** Public schools; Haskell Institute.

**ORGANIZATION AND CIVIC ACTIVITY:** Shrine; Lions.

**MARRIED TO:** Virginia Wolcott of Hardin, Montana.

**CHILDREN:** Darlene, Frank.

## CHEROKEE—Oklahoma





## HELEN WHITE PETERSON

DAKOTA (Oglala)—South Dakota

AS THE first grandchild in an Indian family, Helen Peterson was the favored recipient of a treasury of tribal history and culture. She was often admonished by her grandmother to learn to "read, write, and talk good so we can work 'mongst the Indians." This advice she took seriously.

With \$568 awarded to her in lieu of a land allotment, and with help from her grandmother and money earned giving music lessons, Helen entered college to work toward a degree in business education.



For a while she was secretary to the Head of the Education Department and librarian at Colorado State College and then advanced to posts of increasing responsibility. She first served Nelson Rockefeller's national Office of Inter-American Affairs as director of the Rocky Mountain Council on Inter-American Affairs at the University of Denver Social Science Foundation. As a result of that beginning, she set up the Colorado Inter-American Field Service program which later came under the Extension Division of the University of Colorado. This was a program to smooth out problems involving the Spanish-speaking groups in Colorado. As part of the program she organized some twenty Latin American Community Service Clubs comprised primarily of Spanish-speaking American citizens which, in turn, created the Latin American Education Foundation in Colorado. Mrs. Peterson also edited and published a monthly newspaper "Pan Ameri-



can News" in English and Spanish, as part of the program.

In 1949, she was sent as an adviser to the United States Delegation to the Second Inter-American Indian Conference in Cuzco, Peru, South America. She authored a resolution on Indian education—one of the few which the United States delegation got through that international meeting.

In 1948 Mrs. Peterson was appointed director of the newly-created Mayor's Committee on Human Relations, and she set up that agency of the Denver city government. In 1953, she was chosen for her present position as Executive Director of the National Congress of American Indians.

Besides maintaining close contact with the many tribes and individual Indians around the country, searching for Indians with leadership qualities to serve in tribal, civic, and political organizations, recruiting scholarships for promising Indians, and carrying on the many details of a large national organization, Mrs. Peterson has many other tasks. These include the preparation of material for Congressional hearings and important speeches, raising funds, making plans for the organization's conventions, getting out a bulletin, and watching Indian legislation.

In her various career positions, Mrs. Peterson has lectured widely, written many articles, served on boards of organizations and foundations, and worked in establishing university classes in human relations. She has served as consultant to a number of cities in the field of race relations and minority problems, among them Rapid City, South Dakota, where an official and lasting program was established in 1950 to assist the Indian people of the area in better housing, jobs and health.

EDUCATION: Nebraska State Teachers College (B. Bu. Ed., *cum laude*); Colorado State College of Education; University of Denver.

HONORS: Award for "outstanding contribution in the field of human relations," Cosmopolitan Club, Denver (1948); Outstanding Indian of Year Award, Anadarko Indian Exposition, Anadarko, Oklahoma (1955).

MARRIED TO: Richard F. Peterson.

CHILDREN: Max.

## RUSSELL MOORE

PIMA—Arizona

A MUSICIAN of note, Russell Moore received his first musical training from an uncle, who was also professionally recognized. The uncle taught Moore to play the trumpet, piano, euphonium, drums, Sousaphone, and French horn.

When he graduated from high school, he determined to make music his life work, with a special interest in jazz music, for which he had both talent and feeling. He first played with a band in Tucson. Then he moved to Los Angeles where he played with local bands at the Hollywood Casino and the Million Dollar Theatre. Then he joined the band playing at Sebastian's Cotton Club in Hollywood.

In 1938, Moore joined Noble Sissle's orchestra and toured the west coast. In 1939, he toured with southern bands and in 1940 became associated with Oscar (Papa) Celestine, the Dixieland "jazz great" in New Orleans. He played from sundown to sunrise, and listened to jazz as he had never heard it played before.



Louis (Satchmo) Armstrong, another "great," heard of Moore's trombone and sent for him to play with the Armstrong band at the Club Zanzibar in New York. He toured with Armstrong from coast to coast as first trombonist with featured solo spots, and played concerts in Carnegie Hall in New York and Symphony Hall in Boston.

When Armstrong broke up his large band, Moore remained in New York. In 1949, he was invited to participate in the International Festival of Jazz in Paris, France. This was quite an honor, for he was selected to perform among the jazz "greats" from several countries of the world.

Returning to New York, Moore played at various clubs and then organized his own band. In 1953, he returned to Paris and organized a band of French musicians. They toured North Africa, Italy, Switzerland, and Belgium. Moore then remained in Paris for night club engagements. He also made a number of records and has recorded for several companies in this country.

Moore is now engaged by the society orchestra leader, Lester Lanin. He plays for all social events of the wealthy families in and about New York. He played for the Grace Kelly-Prince Ranier engagement party, and he also plays for many college and university affairs.

His biography appears in the *Encyclopedia of Jazz*, and in *Guide to Jazz*.

EDUCATION: Public schools; Sherman Institute.

HONORS: Honored by Pima Tribal Council for his work in increasing the interest in scholarships for the education of Pima youth, and for the way "he has earned the respect and confidence of all citizens of the United States through his musical talents" (1957).

MARRIED: Ida Powlas (Oneida) of Oneida, Wisconsin.

## J. MAURICE McCABE

NAVAJO—Arizona

**E**XECUTIVE SECRETARY of the Navajo Tribal Council, J. Maurice McCabe has demonstrated outstanding ability in this capacity. In a special laudatory resolution, the Tribal Council states that he has developed for the first time in history thorough and competent reports of tribal funds and has developed a tribal budget which has become a model for other tribes in the administration of their funds.



Also, says the resolution, he has built up the personnel of the tribal organization with discriminating employment policies and integrity of administration. He has instituted and supervised the reformation of tribal business methods and installed adequate controls over the increasing flow of correspondence relative to expanding tribal business. He administered the just distribution of grain in a drouth relief program totalling approximately 2,000,000 sacks. Also he has firmly established the general credit of the tribe and has accepted and performed many additional responsibilities having to do with the implementation of large-scale programs and expenditures of huge sums of tribal funds.

Awarded a John Hay Whitney Foundation Fellowship, McCabe did not accept this educational benefit for himself, but elected to remain in the service of his people. He has continuously worked, however, to obtain educational opportunities for Navajos, and has organized the Tribal Scholarship Program and assisted in establishing necessary standards of selection for promising young Navajos.





*Blackbear Bosin*

## BLACKBEAR BOSIN

## KIOWA-COMANCHE—Oklahoma

ENTIRELY self-taught, Blackbear Bosin has a unique style with a vividness and flair entirely his own. His work has been shown at many leading galleries, and he repeatedly wins prizes. It was his painting, *Prairie Fire*, that was chosen for the cover of *Indians of the Americas*, published by the National Geographic Society (1955).

This work is one of tremendous feeling, and the artist's own statement concerning it is interesting.

"To my knowledge," he says, "the subject has never been painted by an Indian artist and it came purely as a challenge. I now want to realize the glory of portraying the life of the Indian for the eyes of the people who do not know."

Bosin's ability was first recognized when he was in the Marine Corps in World War II. He is now art director in the graphic arts section of the Training Aids Division and Nuclear Weapons at McConnell Air Force Base.

Although he has been awarded two art scholarships by universities in Oklahoma, circumstances have not permitted him to accept them. He is making tremendous strides, however, and his works, which retain much of the spirit and verve of the traditional, are always sought for in the various exhibitions.

EDUCATION: Mission and public schools.

ORGANIZATION AND CIVIC ACTIVITY: Wichita Artists Guild; Wichita Professional Artists.

MARRIED TO: Nola Davidson Simonds.

CHILDREN: Rowena, Patricia, Francis, Niles, David (step-son).

## ROE B. LEWIS

PIMA-PAPAGO—Arizona

THE SON of an Indian missionary who died when he was a small boy, Roe Lewis showed strong religious inclinations from his childhood. In college, he majored in education and then entered the Indian Service. He organized and developed a modern school of agriculture at Phoenix Indian School, and then was sent to the Pima-Maricopa reservation as school principal.

After theological training, with special attention to rural sociology and economics, he returned to the Pima reservation. Later, he became associated with the Cook Christian Training School where he organized the department of The Rural Church, was in charge of the Sunday morning assemblies, and the recreation and athletic program. He is now pastor of the Phoenix Indian Church.

Lewis is one of the very few full-blood Indians to have a full college education as well as seminary training. He is the first Indian to be elected president of the Southwestern Regional Conference.

EDUCATION: Tucson Indian School; University of Arizona; Arizona State College (B.A.); San Francisco Theological Seminary (B.D.).

ORGANIZATION AND CIVIC ACTIVITY: National Fellowship of Indian Workers (former president).

MARRIED TO: Sarah Simmons (Mohave) of Parker, Arizona.

CHILDREN: Robert, Rodney, John.



## GILBERT C. MONTURE

MOHAWK—Ontario

**S**ELDOM has any individual led so noteworthy a life and in so many far-away places as Gilbert Monture. A gifted economist, his breadth and depth of vision have been invaluable when knotty problems have been under discussion.

A direct descendant of the mighty Joseph Brant, who more than 150 years ago helped Great Britian maintain her hold on North America, Monture is a leading authority on the world's available minerals.



Always a superior scholar, he taught school on his home reserve until he could enter college. It had not been easy to secure his earlier education. His father was a sailor turned "hard luck farmer" and the family had to struggle to survive. The young Monture walked five miles each way to attend high school. His college studies were interrupted by World War I, for he enlisted as a gunner and later became a commissioned officer in the Royal Canadian Engineers. He returned to his studies after the War to major in mining and metallurgy.

For a time, Monture worked as a journalist. Then he became an editor for the Mines Branch of the Canadian Department of Mines and Resources. In this capacity, he read every report the Department put out that dealt with the mining and metal industries.

An old injury made it impossible for him to return to military duty with the outbreak of World War II, but he was of tremendous



importance in another kind of service. His Department loaned him to the Department of Munitions and Supply as chief executive assistant to the metals controller. He subsequently became Canadian Executive Officer of the Combined production and Resources Board in Washington. Member countries were Canada, the United States and the United Kingdom. Monture's services were of such value that he was made an Officer in the Order of the British Empire.

In 1946, he was asked by the National Research Council to attend the British Commonwealth Scientific Conference in Britain as a Canadian delegate. Later, he was appointed Chief of the Mineral Resources Division, responsible for everything affecting the development of Canadian mineral resources.

In postwar years, Monture revealed a talent for diplomacy at the technical level. In most of the past decade, he worked for Canada, the Commonwealth, NATO, or the United Nations on some 20 committees and economic missions over the world. In 1953, he served with a team of NATO experts to work out a plan for the allocation of strategic materials within the Free World. On other assignments, he helped a U.N. Committee survey world resources of iron ore; gave technical mining advice to the governments of Malaya and Indonesia; helped Jamaica and Afghanistan revise their basic mining legislation; and went to Bolivia as a consultant to the United Nations Technical Assistant Group which was making an economic study of that country.

Dr. Monture's outstanding service to Canada, both in war and peace, has won him national acclaim and many honors from other governments. He is now vice president of a Canadian minerals exploration and development firm.

**EDUCATION:** Reservation and public schools; Queen's University (B.S.).

**HONORS:** Honorary Doctor of Science degree, University of Western Ontario (1948); Indian Achievement Award, Indian Council Fire (1957).

**ORGANIZATION AND CIVIC ACTIVITY:** Canadian Institute of Mining and Metallurgy; American Institute of Mining and Metallurgical Engineers; Council, Queen's University.

**MARRIED TO:** Elva Leona Penwardem, of Cobourg, Ontario.

**CHILDREN:** Barbara Anne (Mrs. A. E. Malloch).

## **WILLIAM W. H. PILCHER (Little Elk)**

**OMAHA—Nebraska**

**T**HE GRANDSON of Joshua Pilcher who was president of the Missouri Fur Company and later superintendent of Indian Affairs, William Pilcher is a successful business man. His father was chief of the Indian police and official tribal interpreter and Pilcher was raised on the Omaha reservation pretty much in accord with Indian custom. With his entry into business, he has been engaged in various fields of commerce,—as an accountant, a traveling salesman, the proprietor of a pharmacy, a dryland homesteader, and the owner of a general mercantile establishment. Later, he entered the automobile business, and for the past 25 years has headed his own general insurance agency.



Pilcher has always been active in civic and community affairs, and he has been cited by the Masonic Lodge and the Order of the Eastern Star for continuous fifty-year membership in each. Also, he has been active in Indian affairs. Prior to the presidential election of 1952, he was appointed a member of the American Indian Political Advisory Committee formed by the Republican Party. While in Washington in 1954, he visited his friend and neighbor, Vice President Richard Nixon, and presented him, in the name of all Indians, with his father's early day peace pipe and beaded pouch. He was accompanied by a group of prominent Indians. Recently, Pilcher donated his outstanding collection of Omaha arts and crafts to the Nebraska State Historical Society where it is on permanent display.

**EDUCATION:** Reservation and mission schools; Hampton Institute; St. Luke's, Philadelphia (a "prep" school for Princeton).

**ORGANIZATION AND CIVIC ACTIVITY:** Whittier Insurance Agents Association (former president); Associated Insurance Agents Committee (former president); California Association of Insurance Agents (former director); National Association of Insurance Agents; Chamber of Commerce; Kiwanis (former president); Salvation Army Advisory Board (secretary, 18 years); Masonic Lodge; Order of Eastern Star (former president and life member); B.P.O. Elks (former secretary, treasurer and trustee); National Congress of American Indians (former council member); Los Angeles Indian Center (former council member); Executives Club of Whittier.

**MARRIED TO:** Nellie Esther Gray, of Shelbyville, Indiana.

**CHILDREN:** Jean (Mrs. Carl Dearborn), Susanna (Mrs. Alphonse Coppula).

## TED W. KEY

CHOCTAW—Oklahoma

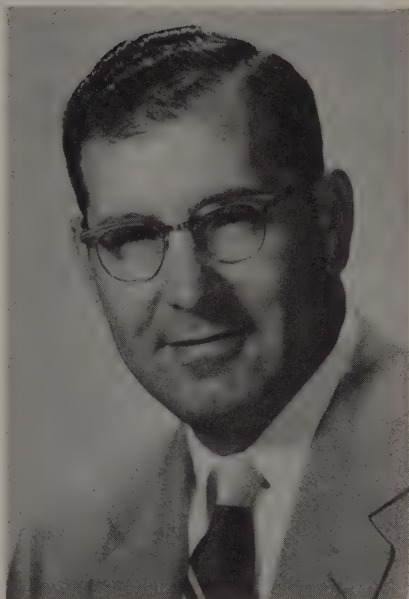
**O**RPHANED at the age of eleven, Ted Key was raised at Goodland Indian Orphanage. A football scholarship provided room, board and tuition at junior college, and he worked as a barber after school to pay for his clothes and other necessities. He also worked his way through college, where he also "swabbed the decks" of the State Capitol every night.

Ambitious for the future, Key now entered dental school where he was accepted into the Navy's war-time training program. When this was discontinued, he played one year of football to earn the tuition expense for his final year, and worked in a laboratory at night.

After graduation, Key served two years active duty with the Navy. He has recently been appointed a Lieutenant Commander in the Naval Reserve Dental Corps. While in the Navy, he was head coach of the New Orleans Naval Station football team.

To football, the Navy, good fortune, hard work, plus an understanding and helpful wife, Dr Key attributes his successful career. "I had far from an easy row to hoe, but I was fortunate in having opportunities open up of which I took advantage," he says.

Indians will advance only through education and association, Key believes. He favors more and better educational opportunities for Indian children in modern school facilities on an integrated basis, and additional aids to professional and college education.





"Since this is a white man's world, the practical way is to accept it," he philosophizes.

Dr. Key's biography appears in *Who's What and Why in Missouri*.

**EDUCATION:** Murray State Junior College; Central State College (B.S.); St. Louis University (D.D.S.); Washington University.

**ORGANIZATION AND CIVIC ACTIVITY:** American Dental Association; Missouri State Dental Association; St. Louis Dental Society (councilman); South St. Louis District Dental Society (former president); St. Louis Society of Dental Science; Naval Reserve Dental Unit; South St. Louis Chapter, Conservation Federation of Missouri; XI Psi Phi (former vice president); Alpha Phi Omega.

**MARRIED TO:** Florence Schmitter, of St. Louis, Missouri.

## D'ARCY McNICKLE

## FLATHEAD—Montana

THE SUCCESSFUL author of several books and many articles on Indians, D'Arcy McNickle was also director of the Branch of Tribal Relations for the Bureau of Indian Affairs. In this five-year period, he took part in two inter-American conferences on Indian life (Mexico and Peru) as a technical assistant.

A founder of the National Congress of American Indians, McNickle now directs the American Indian Development Program sponsored by the Congress and financed by foundation grants.



EDUCATION: Mission and public schools; Chemawa Indian School; Oxford University; Grenoble University.

AUTHOR: *The Surrounded*. Dodd Mead. 1936. *They Came Here First*. Lippincott. 1949. *Runner in the Sun*. Winston. 1954. *Indians and Other Americans* (co-author). Harper. 1959.

ORGANIZATION AND CIVIC ACTIVITY: American Anthropological Association (Fellow).

## FRANK E. MEDINA

## CHEROKEE—Oklahoma

**H** EAD ATHLETIC trainer at the University of Texas, Frank Medina is nationally recognized as one of the top men in his profession. Now in his 13th year at Texas U and his 29th year in athletics, Medina is equally noted for his teaching methods and training techniques.

Medina is also noted for his work with handicapped children. The sight of the damaging effect of polio on the muscles of small children greatly distressed him. Wanting to help, he devised numerous muscle-building exercises for such children and every polio victim who has followed his exercise schedule is now walking.

Frank Medina did not become a trainer by accident. As a high school student, he was an outstanding back on the football team and shortstop on the baseball team. Realizing that his a little short of five feet in height prevented a collegiate athletic career, he became a student trainer for athletic teams. While he completed



studies for his degree, he kept the college athletes in top condition and became a dedicated man in his chosen field.

No member of the old liniment and rubdown school, Medina has injected a science into his work and has brought physiotherapy and diathermy out of the doctor's clinic and into the training room. He was one of the early pioneers in this direction. He also campaigns for instruction in athletic training and has a host of followers among youngsters. Many of them volunteer as helpers during the school year in order to draw on his vast training knowledge.

Medina has developed a number of outstanding trainers, among them Joe Worden, head trainer at Vanderbilt University, and Clinton Houey, the first trainer at the new Air Force Academy. Ten other former students are now in college training positions. He has also trained teams for the Cotton, Sugar, and Orange Bowl games.

In 1948, Medina served as Olympic Athletic Trainer, the first from the Southwest Conference to be so honored. He was president of the Conference from 1949-50. In 1958, he was appointed by the Amateur Athletic Union of the United States to accompany the U. S. Track and Field Team of 44 athletes, three coaches and one trainer, for competition in Russia, Poland, Hungary and Greece. The tour was part of the good will exchange program.

The Indian needs and wants guidance, Medina believes, and will take his place in society only and when he is assured that he is an integral part of modern day civilization.

**EDUCATION:** Public schools; Haskell Institute; Arizona State College; St. Mary's College (B.A.).

**HONORS:** "Trainer of the Year," Knute Rockne Foundation (1954).

**MARRIED TO:** Fernne Adams.

**CHILDREN:** Connie, Billy, Chyrrl Lee, Randy — all adopted.



**D**IRECTLY descended from the famous Joseph Brant, Ethel Monture is a lecturer, author, and expert on Indian culture. She is a specialist in Iroquois history and has collaborated in the writing of a book about her illustrious kinsman. She is presently writing the Indian section for a series to be published on the people of Canada.

Proud of her heritage, she carries no hatchet in her efforts toward humanizing the Indian and his relation to the growth of the continent, for "every thinking person knows that the red threads of Indian culture are the warp of the great tapestry that is North America."

Society either pets or clouts Indians to death, Mrs. Monture believes. "White people should know Indians as they are,—polite, friendly, and capable of doing any job," she states. "I dislike the words 'rehabilitation' and 'tolerance'. Why not ask Indians what they want instead of giving us things we don't need?"

In her lectures, Mrs. Monture explains that Indians have not only contributed to this land, but have helped to bring about the North American form of democracy. "Benjamin Franklin took many ideas from the Iroquois form of government when he worked on the American governmental structure," she says. Also,—“Dr. Frederick Banting, a discoverer of insulin, said that the Indian medicine man was responsible for the ‘pharmaceutical spadework’ that took place here.”





EDUCATION: Reservation and public schools.

AUTHOR: *West to the Setting Sun*. Macmillan Co., 1943; *Joseph Brant—Mohawk*. Michigan State University Press. 1955.

MARRIED TO: Wilbur Monture (Mohawk) (deceased).

CHILDREN: Cameron, Alice.

## JACK C. MONTGOMERY

## CHEROKEE—Oklahoma

**H**EROES usually refuse to proclaim their bravery, and they usually do not aspire to any hall of fame. This is true of Jack Montgomery, one of several Indians to have been awarded the Congressional Medal of Honor. He is now officer in charge of the Veterans Administration Office in Bartlesville, Oklahoma.

Montgomery hoped to become a football coach and teacher, for he excelled in athletics. But fate was to decide otherwise. In 1944, on Anzio Beach in Italy, he was a Lieutenant in command of an infantry platoon. Two hours before dawn, a strong force of Germans established themselves in front of the platoon and threatened its position. Climbing on a little mound within grenade reach of the enemy, he killed eight and captured four.

Returning to his platoon, Montgomery called for artillery fire on a house where he suspected the Germans were entrenched. Arming himself with a carbine, he braved the withering fire of riflemen and machine gunners and proceeded toward this build-



ing. Seven of the enemy surrendered in the face of his furious assault, and both machine guns were silenced. Three Germans were killed.

When the artillery barrage lifted, Montgomery ran fearlessly to the strongly defended house. He exposed himself daringly to capture the enemy and send them to the rear. His actions accounted for a total of eleven enemy dead, 32 prisoners, and an unknown number of wounded. That night, he was seriously wounded when struck by a mortar shell.

His citation says, "his selflessness and courage inspired his men to a degree beyond estimation."

After his discharge from the Army, Montgomery was engaged in veterans work and then requested active duty. He became an infantry school instructor at Fort Benning, Georgia, and later athletic coach and recreation officer for the 51st Infantry in Trieste.

EDUCATION: Chilocco Indian School; Bacone College; University of Redlands (A.B.).

HONORS: Congressional Medal of Honor; Silver Star; Bronze Star; Purple Heart with Cluster; Military Cross of Valor (Italian Government).

## LACY W. MAYNOR

## LUMBEE—North Carolina

CATAPULTED to national fame with the rout of the Ku Klux Klan by the Lumbee Indians in January, 1958, Judge Lacy Maynor presided over the trial of the klansmen and his comments won him considerable national praise.

"Our people (Indians)," he said, "can't understand why you would want to come among a happy people and bring and create discord. You have helped to bring about nationwide advertisement to a people who do not want that kind of advertisement—who only want to create a community which will be an asset to our nation."



These words sum up Judge Maynor's life and philosophy. From his first public service job as a shoe shine boy, to his present day position as Judge of the Recorder's Court in Maxton District, North Carolina (the second Indian to hold this position) Maynor has concentrated on how to help the Lumbees help themselves. These 40,000 Indians are traditionally descendants of the Croatan and other remnant groups of Eastern North Carolina and of Sir Walter Raleigh's lost colony.

Judge Maynor has been a teacher for 13 years in the Robeson County Indian schools. He helped to organize the first athletic association for Indians and a high school glee club. As director for the National Youth Administration Indian Center in Robeson county, he guided many Indian young people to development of

their particular skills.

In World War II, he was director of Administrative Transportation for the Air Force. Today, he is a Veterans Instructor of Agriculture to Lumbee veterans, a farmer of tobacco and cotton, a cattle raiser, and a barber in addition to his judicial duties.

Maynor's civic services have touched many areas of Lumbee life. He was instrumental in getting the first county farm agent and home demonstration agent for the Lumbees and he has participated in welfare movements and in community political life.

**EDUCATION:** Pembroke State College for Indians; University of North Carolina.

**ORGANIZATION AND CIVIC ACTIVITY:** Burnt Swamp Singing Convention; Relief Fund (former secretary); former Town Commissioner; AAA (committee member); School Board (former member); Pembroke Robeson County Fair (a founder and director).

**MARRIED TO:** Sally Revels (Lumbee) of North Carolina.

**CHILDREN:** Helen, Olivia, Patricia, Frances.



## THE ARTICHOKERS

John Artichoker (Afraid-of-Nothing) WINNEBAGO—South Dakota  
John Hobart Artichoker DAKOTA (Oglala)—WINNEBAGO



**T**HIS FATHER AND SON are well known figures in the field of Indian education.

John, the elder, was left to shift for himself when he was a small boy. He spent most of his life in boarding schools. Because he had athletic skill, he became a coach—at Haskell Institute and in some of the public schools of South Dakota. In World War I, he was a Sergeant in the Engineers and served overseas in France.

An active member of the Episcopal Church, Artichoker was made head master of the Hare Mission School (1945), a home for Indian boys. Here he has done much to make it possible for many Indian students, coming from the most humble of homes, to obtain an education and to make good adjustments to American society. Many of his students have gone on to college.

Artichoker is noted for his unselfish and devoted service to Indian young people. He has lived for his school and “his boys”

are all adhering to the ideals and principles which he has instilled in them. He has the respect and admiration of all who know him.

John, the younger, is Director of Indian Education for the State of South Dakota.

"I attended college only through the help of my wonderful family," John says. "They assisted in financing my education at great sacrifice. At the time I was first in college, my folks were earning \$180 a year. Almost one-fourth of that was given me to go to school."

Later, additional help came through scholarships from the Illinois Federation of Women's Clubs, the State of South Dakota, and the John Hay Whitney Foundation.

In college, John was the first Indian to become a member of a campus fraternity (Lamda Chi Alpha). In 1955, he was sent as a delegate to the Institute of Racial Relations held at Fisk University on a scholarship from Arrow, Inc.

Sharing his father's concern for Indian education, John believes that many more years will be required before the Indian problem can be solved. It is absolutely necessary to develop a large number of well-educated Indian people for the protection of Indian interests and for assistance in working out social handicaps, he says.

John, Sr.

EDUCATION: Haskell Institute.

MARRIED TO: Emily Lessert (Oglala Dakota).

CHILDREN: Benjamin, Lucille (Mrs. Oliver Moore), Egan, John.

John

EDUCATION: University of South Dakota (B.A., M.A.).

WRITINGS: *Indians of South Dakota*. (State Department of Public Instruction, 1956); *The Sioux Goes to College*. (co-author) (Institute of Indian Studies, University of South Dakota, 1959).

MARRIED TO: June Boettiger (Kiowa).

ORGANIZATION AND CIVIC ACTIVITY: Phi Delta Kappa; Masons (Master); Governor's Interstate Indian Council (president).



*Manuel Archuleta (at recorder)*

*Alyce Archuleta*

## THE ARCHULETAS

**Manuel Archuleta (Flint Rock)**

**PUEBLO (San Juan)—New Mexico**

**Alyce Pinno Archuleta (White Flower)**

**PUEBLO (Laguna)—New Mexico**

**E**NTIRELY through his own initiative, and at his own expense, Manuel Archuleta has made a significant contribution to American folk art. He has traveled throughout the Southwest Indian country recording the music and preserving much that would have died with the older Indians.

Archuleta has been fascinated with Indian chantings since his boyhood days. It was always a great event when Indians from other pueblos came to his village to exchange songs and stories. Then was born the wish to somehow permanently preserve them.

It was not until he became an employee of the United Pueblos Agency that a plan evolved. Manuel was now married. He, his wife and small baby were actually living on fifty cents a day. But Alyce encouraged him in the plan and they purchased a small portable recorder.

"With enough milk for the baby and the recording machine, life was pretty wonderful," the young couple said. Although they began as a hobby, the recordings met with interest and response and it was arranged to commercialize the project under the name of Tom-Tom Records.

Hopes and ambitions were painfully slow in materializing, perhaps because the records were cultural and scientific rather than popular. Eventually, however, Tom-Tom Records established a continuously growing library of authentic Indian tribal music.



A united family, the Archuletas have worked together not only in the recording of the songs, but in the presentation of a program of tribal lore and dances that have taken them all over the country.

Now they are engaged in the development of a new project to be known as Tom-Tom Symbolized Craft. The new idea centers around custom made ceremonial robes.

Manuel

EDUCATION: Reservation and public schools; Albuquerque Indian School; University of New Mexico.

Alyce

EDUCATION: Reservation schools, Albuquerque Indian School; Haskell Indian school.

CHILDREN: Elizabeth Jo (Mrs. David McPherson), Frieda, Tessa.

## DAVID GARCIA

PUEBLO (Zuni)—New Mexico

STATE'S ATTORNEY for Ramsey County, North Dakota, David Garcia is also a public accountant. He is secretary-treasurer of two corporations which he helped to promote and organize and now manages. These finance and investment concerns are increasingly becoming an important factor in the economy of the State. One is capitalized at \$25,000 and the other at \$1,500,000. Through one, he hopes to establish a needed industry on the Devil's



Lake reservation. Before he entered college, where he was a Noyes Scholarship Student, Garcia was a Pharmacist's Mate in the Navy, on duty in the South Pacific (World War II).

Garcia is an active participant in the civic life of his community. He also works in behalf of the Indian people, giving free legal advice and service to the reservation tribal council and to indigent Indian individuals.

**EDUCATION:** Reservation schools; Fort Totten Indian School; University of North Dakota (B. Sc., L.L.B.).

**HONORS:** Distinguished Service Award as "outstanding young man of the year from North Dakota," U. S. Chamber of Commerce (1957); Purple Heart; Good Conduct Citation; Presidential Citation.

**ORGANIZATION AND CIVIC ACTIVITY:** County Red Cross Chapter (former secretary and board member, and chairman of Home Service Committee); Community Chest (former executive secretary); Jaycee Voice of Democracy Contest (chairman); Jaycee Toastmasters

(organization chairman); Junior Chamber of Commerce (treasurer); North Dakota Junior Chamber of Commerce (vice president); Boy's State Committee (chairman); American Legion; Knights of Columbus; American Bar Association; North Dakota Bar Association; Ramsay County Bar Association (president).

MARRIED TO: Estelle R. Delorme (Chippewa) from Turtle Mountain, North Dakota.

CHILDREN: David III, Kirk, Lisa, Gregory.

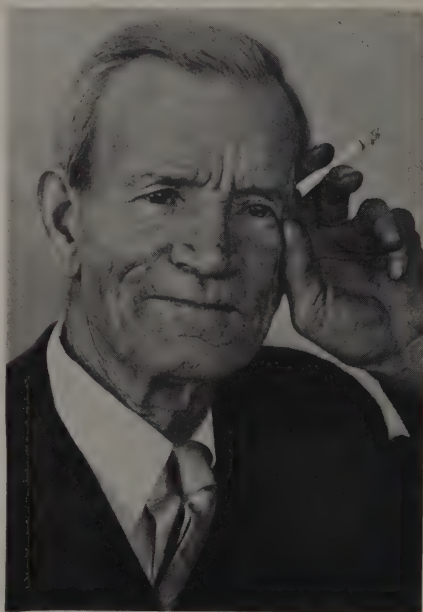
## **JAMES GLADSTONE (Many Guns)**

**BLOOD—Alberta**

**F**ROM rancher to senator—the first treaty Indian ever to be appointed to the Canadian Senate—that is the story of James Gladstone. In the Senate he has been named co-chairman of a Joint Committee set up to study the affairs of Canada's population of 174,000 Indians.

After graduation, he worked on neighboring ranches since he wished to gain knowledge of ranching techniques. This was later to prove useful to him on his own ranch which, since 1920, he has built up to become one of the finest on the reserve. He runs about 500 head of cattle and has some 800 acres under cultivation. Also, he served as interpreter at the reserve mission and in 1911 he was appointed scout and interpreter for the Royal Northwest Mounted Police.

During the First World War, Gladstone was employed on the



Greater Production Effort to put large areas of the reserve into crops to help the war effort. Then, he was appointed assistant stockman and finally stockman, his work to teach his fellow tribesmen the proper care of their cattle. When he began his own ranch, he was the first to use power machinery, chemical sprays and other modern methods or equipment. His was the first house on the reserve to be electrified.

Although Senator Gladstone has always been active in the development of his own reserve, he is noted for his devotion to the total Indian cause, and has worked for Indians on a national basis. He has been a delegate to Ottawa on three occasions to discuss proposed changes in the Indian Act. He also took a prominent role in the drive for better education, greater respect for Indian treaty rights, and the participation of Indians in their own administration. Although he was reared in a mission church, he is also a supporter of native traditions and religious practices and is a member of the ancient Crazy Dog Society.

In a statement made after his appointment to the Senate, Gladstone said: "My work will be aimed at improving the position of Canada's Indians, obtaining gradually for them better conditions as they want them and are ready for them. I'm particularly interested in seeing more encouragement given to Indians for individual, rather than collective, effort."

EDUCATION: Mission School; Calgary Indian Industrial School.

ORGANIZATION AND CIVIC ACTIVITY: Indian Association of Alberta (former president, honorary president).

MARRIED TO: Janie Healy (Blood) of Canada.

CHILDREN: Lucy (Mrs. Eneas Swite), Nora (Mrs. Edwin Baldwin), Doreen (Mrs. E. M. Hendra), Pauline (Mrs. Hugh A. Dempsey), Fred, Horace.



## ERNEST CHILDERS

CREEK—Oklahoma

ONE OF SEVERAL American Indians who have been awarded the Congressional Medal of Honor (two of them posthumously), Ernest Childers has made the Army his career. He enlisted in Company C, 180th Infantry Regiment, 45th Infantry Division, Oklahoma National Guard. This company, comprised entirely of Indians, was ordered into active service in 1940 and sent to the Mediterranean Theatre. Childers served as First Sergeant in North Africa and Italy until he received a battlefield commission as Second Lieutenant. He is now a Major, assigned to the 2nd Battle Group, 34th Infantry, 7th Infantry Division, stationed in Korea.



The Congressional Award was presented to him by General Devers, then Theatre Commander, at Naples, Italy. His citation reads: "While suffering with a broken foot, he, with eight enlisted men, advanced up a hill toward enemy machine gun nests. The group advanced to a wall overlooking a cornfield, and Childers ordered a base of fire laid across this field so that he could advance. When fired upon by snipers . . . he killed both of them. He moved behind the machine gun nests and killed all occupants of the nearer one. He continued toward the second one, threw rocks into it, and shot one of the occupants. He continued his advance toward a house farther uphill, and, single-handed captured an enemy mortar observer."

He later served in England, Southern France, and Germany until the end of World War II in Europe and then went on a tour of duty to Austria. When he completed the Regular Officer Advanced Course he was assigned to the Canal Zone and to Fort Amador as Headquarters Commandant.

EDUCATION: Public schools; Chilocco Indian School.

HONORS: Bronze Star; Italian Cross of Valor; Congressional Medal of Honor.

MARRIED TO: Yolanda LaDema, of Oklahoma.

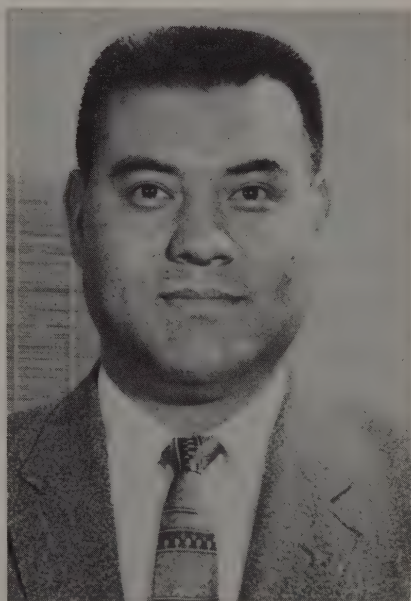
CHILDREN: Yolanda Elaine, Ernest Sherman.

## FRANK CLARKE

**E**NTERING a government school when he was ten years old, Frank Clarke gives much credit for his success in life to the training he received there, for it was then, he says, that the most useful education for Indians was developed.

During a school epidemic, a severe eye condition required his isolation in a dark room. Fearful of losing his vision, he meditated in solitude and decided that his aim in life was to have a happy family and to serve his fellow man. Medicine seemed to be the way to fulfill these ambitions, and he was strengthened in this thought by the school physician who ministered kindly to him.

## WALAPAI-MISSION—California



An application for a governmental educational loan was refused, for the Clarke family was not placed on the tribal rolls. So Frank labored in the bean fields and managed to save enough for clothes and some spending money. He entered college and thereupon embarked on one of the most trying periods of his life.

Without any kind of financial help, he lived on diluted canned milk and cereal for breakfast, and peanut butter sandwiches for lunch. A janitor's job later gave him \$62.50 a month. In spite of his struggle to survive, he made the honor roll for three semesters in college, and was vice president of the scholastic honor society.

In 1942, Clarke enlisted in the Navy. He was assigned to the USS President Adams, an attack transport engaged in a secret mission which proved to be the invasion of the Solomon Islands. Two years later, after seven major engagements, he was selected for Naval officer training and began his pre-medical education.

With the termination of the Navy college program, Clarke again was without money and unable to receive GI Bill support because of some legal entanglements. He secured employment as a laboratory technician, and worked nearly eight hours at night. He also carried 15 to 21 units of school work, and played football.

When he entered medical school at last, he still had to work. He prepared anatomy specimens, and was a hospital externe in his final years. As graduation neared, he was in debt for his tuition. He saved every nickel, borrowed from every friend and organization, and received a Fellowship grant from the John Hay Whitney Foundation. Even so, it was nip and tuck.

Clarke interned at the U. S. Naval Hospital at Oakland, California and served in the Navy during the Korean conflict. He opened practice in Woodlake, California and within two years, was appointed Chief of Medicine at the Memorial Hospital in

Exeter. The following year, he was named Chief of Staff and President of the Staff, the first time that both positions had been held by one person. He is now Director of the Department of Obstetrics at this same hospital.

EDUCATION: Sherman Institute; Los Angeles City College (*cum laude*); University of California at Los Angeles (B. S.); St. Louis University School of Medicine (M. D.).

ORGANIZATION AND CIVIC ACTIVITY: Rotary; Flying Club (president); American Medical Association; American Academy of General Practice.

MARRIED TO: Ruth Moore, of St. Louis, Missouri.

CHILDREN: Michael, Timothy.

## GEORGE M. COCHRAN

## CHEROKEE—Oklahoma

ALTHOUGH he is without formal art training George M. Cochran is rapidly developing as a portrait artist. His work has appeared in leading newspapers and magazines, and he has done portraits of many famous persons.

While in Indian School, Cochran was taught to become a barber. This, he says, was because he and his father stopped on the way to the school for haircuts. The school superintendent delegated him to learning how to cut the hair of the other boys to look like his own.

Cochran ran away from most of the schools that he attended.





Then he began tramping about the country, working at odd jobs—in the oil fields, as a jockey, and as a dishwasher. Yet all of the time he knew what he really wanted to do, and that was to draw.

For a time, his father persuaded him to settle down and study law. Later, he got out his barber tools and went to work, finally opening his own shop. This was accomplished during the depression years when times were rough, and while he had a growing family.

During World War II, Cochran served as a GI barber, in camps, air bases and hospitals. Finding himself in Oregon, he decided to settle there. However, he was unable to secure a license because he was an Indian—and in Oregon therefore classed as a “ward of the government.” In Oklahoma, he had full citizenship as a member of one of the “Five Civilized Tribes.” Since he had to get work to support his family, he became a farm laborer, working at any kind of “picking” he could get, or at mowing lawns or other odd jobs.

Every day, he passed by a lumber mill and one time paused to make sketches of it. The owner of the mill saw the sketch and liked it so well that he bought it and commissioned Cochran to draw others. This started him on a drawing spree that lasted several years. He traveled about the country in an old Ford, sketching and peddling his pictures for what he could get. He has sold his work for a dollar, for gas, for something to eat, and on up to \$200 a picture.

Later, Cochran again tried for his barber’s license. With the help of friends he was finally able to get this and to set up his own shop. He was also instrumental in changing the law for the benefit of the Oregon Indians. Now, turning more and more to artistic pursuits, Cochran has an ambitious goal. He wants to tour the nation, painting and drawing Indian types, and Indian leaders.

He has already begun this project with a collection of northwest Indian portraits that have been published in book form. He is also working on an alphabet in pictures for Eskimo children.

EDUCATION: Haskell Institute; Chilocco Indian School.

ORGANIZATION AND CIVIC ACTIVITY: Northwest Cartoonist and Gag-writers Association (organizer).

AUTHOR: *Indian Portraits of the Pacific Northwest*. Binforde & Mort. 1959. (also illustrator).

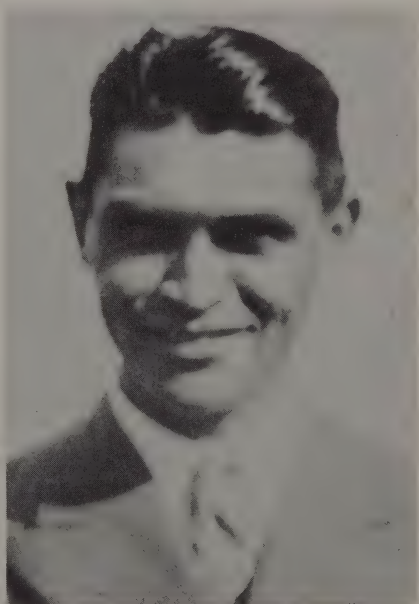
MARRIED TO: Nell Hooks, of Pennsylvania.

CHILDREN: Joan (Mrs. R. L. Dow), Betty (Mrs. J. M. Lancaster), William, Thomas, Charles, Sue Nell, James.

## GEORGE CLUTESI (A Great Whale Hunter)      SSHAHT—Canada

AN ARTIST of the Northwest coast, George Clutesi preserves on canvas the legends, rituals, social life and customs of these unique tribal groups. His paintings have won great acclaim through Canada, and a number have been purchased for the museum of the University of British Columbia.

Clutesi also speaks on Indian history and the current scene. He was the narrator on a seven-week program on Indian folklore over the CBC Vancouver station, and gave a series of lectures before the Anthropology Department of the University of British Columbia.



EDUCATION: Reservation schools.

ORGANIZATION AND CIVIC ACTIVITY: Native Brotherhood of British Columbia (regional organizer); British Columbia Indian Arts and Welfare Society (honorary member); Arrowsmith Boy Scouts (former vice president).

MARRIED TO: Margaret Lauder (Opitisaht) of Alberni, B. C.

CHILDREN: George, Jr., Coleen, Barbara Anne, Carol Margaret, Edward John, Guy Anthony.

## FRED H. MASSEY

ASSISTANT COMMISSION-  
er of Indian Affairs, Fred Massey is the first Indian to be appointed to this post in the 132-year history of the Indian Bureau. He entered the Indian Service immediately after college graduation and rose steadily through positions of increasing responsibility. He supervises the Branch of Budget and Finance, and also the operations of the Bureau in the fields of personnel, property and supply, credit, the construction of buildings, utilities, and plant management.

EDUCATION: Public schools; Bacone College; Haskell Institute; National University.

HONORS: "Outstanding Indian of the Year," Anadarko Indian Exposition, Anadarko, Oklahoma (1956).

MARRIED TO: Edna H. Hogner (Cherokee) of Oklahoma.

CHILDREN: William, Fred, Jr.

## CHOCTAW—Oklahoma



ONE OF THE PIONEER painters of the Rio Grande valley, Ma-Pe-Wi is justly proud of the fact that he is self-taught. He has been a leader in the whole Rio Grande movement for the development of Indian art. He has mastered water color, tempera, Shiva, and oils, and has painted murals in homes and prominent buildings. His work is done in a flat style, or with little shading, or in full perspective. The subject matter varies from old ways to modern portraits, although native dances and pueblo village life claim his first attention. He sometimes combines several styles in one painting.

Ma-Pe-Wi first began to paint about 1917. Today he paints dynamic scenes with snorting buffalos, perfectly formed horses, and well-molded bodies. Action is provided through rhythmic, flowing lines and rich color. His fine lines and detailing are not exceeded by any other artist.

From the time that he first won a prize, Ma-Pe-Wi's work has been included in important exhibitions. When he opened his own studio in Santa Fe in 1932, he had achieved such a reputation that he received an honorable mention in the art section of the *New York Times*.

For a brief period, Ma-Pe-Wi taught Indian art at Albuquerque Indian School. He has also illustrated a number of books on Indian topics.

EDUCATION: Santa Fe Indian School.





*Jay Silverheels*

( 130 )

**B**BETTER KNOWN as Tonto, the indispensable friend of the "Lone Ranger," Jay Silverheels is perhaps the most widely recognized of the Indians who have been successful in the theatrical world. His own career is almost as exciting as the character which he portrays. He became a star lacrosse player while still a boy, and had an athletic career of distinction. He played in Canada and the United States and was a "name" in lacrosse, hockey, football, and track. He also won honors in boxing and wrestling.

When in Hollywood with a lacrosse team, he was discovered by Joe E. Brown who persuaded him to join the Screen Actors Guild. For a while, he played bit parts. Then he made his mark in "*Broken Arrow*," "*Brave Warrior*," and other westerns and he has played opposite Tyrone Power, Elizabeth Taylor, Errol Flynn and other stars. He accepted the part of Tonto in 1949.

Jay's father, Captain A. G. E. Smith, was said to be the most decorated Canadian Indian soldier of World War I. A brother is secretary of the Six Nations Council. Several other brothers are steel construction workers and have worked on many of the large buildings of New York City.

A fund has now been established to erect a sports center in honor of Silverheels on his home reservation. Ten acres of land have been donated for the project by his mother.

HONORS: Eastern States Golden Glove Champion (1937); Niagara District Middleweight Wrestling Champion (1937, 1938).

## EDMUND L. JEMISON

SENECA—New York

**E**MPLOYED by the New York State Department of Public Welfare, Edmund Jemison has made a career of social work. He entered the Army Air Corps while still in college in World War II. He was a Staff Sergeant and was 5½ years in the Pacific Theater. He was in the battles of Bataan and Corregidor, and was imprisoned by the Japanese for 40 months. As a result, his eyesight was greatly impaired from malnutrition, and he is now nearly blind.



When he returned to this country, Jemison completed the work for his Bachelor's degree. He then was a case worker, and later supervisor for the Genesee County Department of Public Welfare. When he won a state competitive scholarship contest, he returned to college to complete his Master's degree.

**EDUCATION:** University of Buffalo (B.S.); University of Buffalo, School of Social Work (M.S.).

**HONORS:** Asiatic-Pacific Theatre Ribbon (2 battle stars); American Defense Service Ribbon (1 bronze star); Philippine Defense Service Ribbon (2 bronze stars); Good Conduct Medal; Distinguished Unit Badge (2 Oak Leaf Clusters); American Theatre Ribbon; Victory Medal, World War II.

**ORGANIZATION AND CIVIC ACTIVITY:** Masons; Eastern Regional Conference; National Fellowship of Indian Workers (vice president).

**MARRIED TO:** Theresa Cook (Mohawk).

**CHILDREN:** Valerie, Andrew, Dwight.

**EDWARD LaPLANTE (Lightning Flashes in the Distance)**  
**CHIPPEWA—Minnesota**

A DESCENDANT of a chief who signed the Chippewa Treaty in 1854, Edward LaPlante has been employed by a Milwaukee transport company for 28 years. He is associated with the Board of Education in an Indian education program and with the School Outdoor Activity Program. He has served on the Indian Sub-Committee for the Wisconsin State Centennial (1948) and addressed the revision of the United Nations Charter Hearings (1954). Also, he has worked for the introduction of legislation to establish a standing Indian Committee in the State Legislature, comprised of members from the five principal tribes of Wisconsin.



With modern day tensions challenging the spirit of Christianity on every hand, LaPlante believes that Christian philosophies should be applied to the settlement of Indian claims. Indians should hold to their racial identity, he says, as do others.

**EDUCATION:** Reservation school; Carlisle Institute.

**ORGANIZATION AND CIVIC ACTIVITY:** National Congress of American Indians; Arrow Inc.; National Hall of Fame for Famous American Indians; Association on American Indian Affairs; Indian Council Fire; Indian Lore Association; Consolidated Tribes of American Indians (publicity chairman).

**MARRIED TO:** Esther Fremling, of Buhl, Minnesota.

**CHILDREN:** Eugene, Wanda (Mrs. George Matzat), Audrey (Mrs. Clifford Stack).



## GEORGE P. LaVATTA

SHOSHONE—Idaho

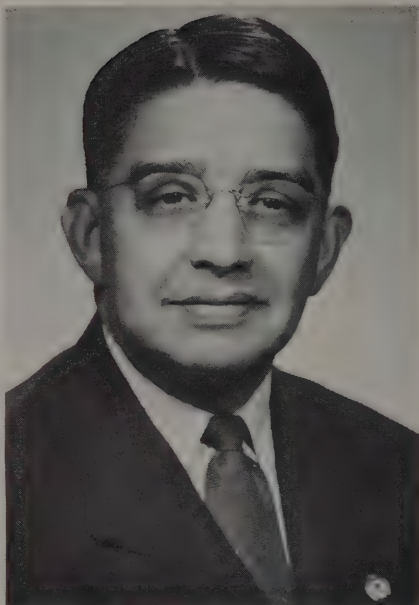
WHEN he returned home from school, George LaVatta was shocked to see the demoralizing effects of reservation life upon his people. Believing strongly that work and organization are the salvation of any group or race, he hoped by example to strengthen a weakened morale, and to inspire members of his tribe to greater efforts of industry and usefulness.

His first job was that of clerk in a store. He so persistently applied to the Union Pacific Railroad that he was finally rewarded with laboring work. In his spare time, he took what night school courses he could to further his education. His diligence attracted attention and he was given a number of promotions.

In his last years of service with the railroad, LaVatta helped to organize safety, welfare and good will programs for the employees. He also helped to organize work on his reservation, and he assisted many Indian young people to profitable employment.

After twelve years, LaVatta became Assistant Guidance and Placement Officer in the Indian Service. He was advanced to Field Agent and then to the superintendency of the Taholah jurisdiction, comprised of ten reservations. Here he initiated constructive programs, particularly along educational and vocational lines.

LaVatta was next appointed Area Tribal Relocations Officer, then Area Relocation Officer. He is now Area Administration



Officer with headquarters in Portland, Oregon.

EDUCATION: Carlisle Institute.

HONORS: Indian Achievement Award, Indian Council Fire (1938).

ORGANIZATION AND CIVIC ACTIVITY: Optomist Club International; National Congress of American Indians; Federal Employees Union.

MARRIED TO: Viola F. Welch, of Cambridge, Kansas.

CHILDREN: George, Jr. (deceased).

## ESAU JOSEPH

## PIMA—Arizona

**A**N OUTSTANDING native Christian leader, in charge of two churches on the Pima reservation, Esau Joseph has also been evangelist to the Papagos. At one time he was supervisor of all Presbyterian work on the Pima and Maricopa reservations. He also was in charge of churches among the Mohave and Apaches.

In the early days of his ministry, Joseph, in the face of strong resistance, initiated nightly prayer meetings in five reservation villages. These are still being conducted with great success.

EDUCATION: Tucson and Phoenix Indian Schools; Cook Christian Training School.

MARRIED TO: Alice Newman (Pima-Papago).

CHILDREN: Joseph, Albert, Ruth.



## NAPOLEON B. JOHNSON (Eagle)

CHEROKEE—Oklahoma

**L**IVING in the heart of Indian Territory in the days before statehood, Napoleon Johnson, who is Justice of the Oklahoma Supreme Court, knew Indian life in its transition stage. Because this gave him an insight into the problems and needs of the Indian people, he has in after years, devoted much of his time to helping the less fortunate ones of his race.

Justice Johnson's father was a restricted full blood who was engaged in stock raising. An elder of the Presbyterian Church, he sent his son to a Presbyterian mission school. The boy then worked his way through the schools of Oklahoma and through college to finally enroll in law school.

For a time, Johnson worked in the U. S. Probate Department of the Osage Indian Agency, and then opened his law practice in Claremore, Oklahoma.

In 1924, he was elected County Attorney of Rogers County, Oklahoma, where he served six years. In 1934, he was elected District Judge of the 12th Judicial District of Oklahoma and was re-elected to that office for four consecutive terms of four years each without opposition from his party. He was elected to the Supreme Court of Oklahoma in 1948 to a six-year term and elected in 1954 to another term without opposition.

In 1955, Johnson was unanimously elected Chief Justice of the Supreme Court of Oklahoma by his eight associates. In colorful



ceremonies in front of Oklahoma's Capitol, he raised his hand and took the oath of office to become head of the entire judicial system of Oklahoma. Rising from a humble home, he is the only Indian of his tribe to reach this high post in the judicial branch.

Justice Johnson has received honorable recognition in a number of national magazines and has written articles for national periodicals. He is also much in demand as a public speaker and has addressed many national conventions of various organizations.

"The Indian can go to the top in every trade and calling if given an equal opportunity with the non-Indian citizen," he says. "The Indian must be helped to find his true place in our society and old wrongs must be righted."

**EDUCATION:** Henry Kendall College (now Tulsa University); Cumberland University (L.L.B.).

**ORGANIZATION AND CIVIC ACTIVITY:** National Congress of American Indians (founder and nine-year president); Inter-Tribal Council, Five Civilized Tribes (past president); Cherokee Nation (executive committee); Oklahoma Historical Society (board of directors); Judicial Council of Oklahoma; Governor's Interstate Indian Council; National Hall of Fame for Famous American Indians (president); U. S. Surgeon General's Advisory Committee on Indian Health (1957-1959); Freedoms Foundation National and School Awards Jury at Valley Forge (1956); State of Oklahoma Chairman of the National Conference of Christians and Jews (1955); American Legion; Elks; A.F.&M.; Scottish Rite Masons; Rotary International (honorary); Delta Theta Phi.

**HONORS:** Indian Achievement Award, Indian Council Fire (1955); Outstanding Indian of Year, All American Indian Days, Sheridan, Wyoming (1955).

**MARRIED TO:** Martha Lee Weber of Oklahoma City.

**CHILDREN:** Betty Jean (Mrs. Marshall Alexander).



## ROBINSON JOHNSON (Whirling Thunder)

WINNEBAGO—Wisconsin

**A**LTHOUGH he comes from a family traditionally Indian in background, Whirling Thunder was encouraged to get an education. He worked his way through high school and then he went into Boy Scout work. He was an instructor with the Scouts, in Eau Claire and Chicago, and also at the Chicago Scout Camp. He also taught in a number of private and organization camps and for several summers was on the staff of the Culver Military Academy School of Woodcraft.



Finally he went into lecture platform work. He appeared over the Redpath New England Lyceum and before many schools under the sponsorship of the School Assembly Association. Since 1934, he has been an instructor with the Chicago Park District, teaching archery, handicraft, Indian lore and manual arts in a number of the large city parks.

In 1936, Johnson was selected by the Danish American Athletic Club to direct an Indian presentation as part of an exhibition tour. Thirty-two cities in Denmark were visited. He was made Honorary Mayor of the second largest city in the country, was received by King Christian, and accorded many other honors.

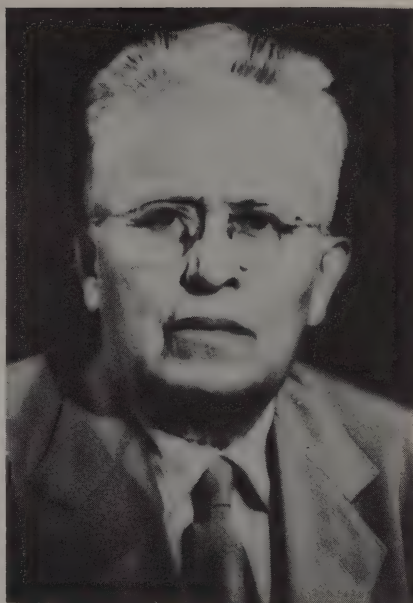
**EDUCATION:** Tomah Indian School; Public school.

**ORGANIZATION AND CIVIC ACTIVITY:** Order of the Arrow, Boy Scouts of America; Indian Council Fire (former president); National Congress of American Indians.

AS CHAIRMAN of the Navajo Tribal Council, Paul Jones directs the affairs of this tribe, the largest in the country. The vast Navajo reservation extends across the northeastern part of Arizona, the northwestern part of New Mexico, and into southern Utah.

Although Paul Jones had never before sought or held public office when he was elected in 1955 to the tribal chairmanship, he assumed responsibility of looking after the interests of his tribe in affairs involving millions of dollars. There is oil, gas, uranium, timber and coal on the reservation, and royalties from these natural resources run into high figures. One section of the reservation grows millions of ponderosa pine trees. Industries are being encouraged and several tribal enterprises have been established. Jones attended a local school until the 8th grade. Then he served as interpreter for a medical missionary of the Christian Reform Church. This man went east to take a post-graduate medical course and took the Navajo lad with him. The boy enrolled in high school and worked as a janitor for his room and board.

Later the doctor moved to Grand Rapids, Michigan and Jones went along. He enrolled in college, but with the outbreak of World War I, he entered the Army. He spent two weeks in training camp and then was sent to the battlefield. He was gassed, hospitalized, and returned to Grand Rapids where he enrolled in



a business college. He then moved to Chicago where he was employed by a large grocery chain until he returned to the reservation and became an interpreter for the Indian Service.

Paul Jones believes the day is coming when the Indian Bureau will terminate its control over the Navajos as well as other Indians. For this day, the Navajos must prepare themselves, he says, and education is the basic need. The tribe has set aside 5 million dollars for scholarship aid for its young people, and many Navajos are now attending college. For 1958-59, the tribal council has approved a \$13 million budget.

Considered to be generally the most retarded of the tribal groups, the Navajos have been the country's largest single Indian problem. Now, exciting and challenging things are taking place, and vital programs are being initiated in every direction. Paul Jones, the man who got his start from firing a church furnace so that he could attend high school, plays an important and significant part in this upward march of the Navajo. Recently, he was one of two U. S. Indian delegates to the 4th Inter-Indian Conference held in Guatemala.

EDUCATION: Reservation and public school.

MARRIED TO: Helen Mike (Navajo).

CHILDREN: Helene, Harold, Pauline, Cynthia, Ronald, Geraldine, Paul, Jr., Stewart; Morris, Louella Jones Begay (by former marriage).

## ARTHUR SMITH JUNALUSKA

CHEROKEE—North Carolina

A DESCENDANT of two great sages of the Cherokee—Yonaguska and Junaluska, Arthur Junaluska is an actor and producer. He has hopes for a permanent American Indian Theatre which will present all phases of Indian art and culture, and as a first step, has founded and will direct the American Indian Theatre Foundation, Inc.

Junaluska has not always been in theatrical work. When he entered the Army in World War II, he was sent to England. He spent three years in the Medical Branch of the Air Corps. When he returned to America, he was employed by the New York City Department of Health. He intended to enter medical school, but the long waiting lists discouraged him. He returned to London and enrolled at the London School of Medicine.

An appointment to the staff of the South London Blood Transfusion Depot followed. Here he was engaged in research as a hematologist and serologist. In a later position with a biological concern in America, he modified a serological test process now in use by commercial blood banks.

Junaluska gave up his medical work for the theatre in 1945. In college, he had written scripts for plays, some of which were presented over a Knoxville radio station. Now he began to play Shakespearean roles with a little theatre group. Gradually, he worked up to the legitimate stage and appeared in Broadway and off-Broadway shows, in TV and motion picture films.





Mainly interested in directing and playwriting, he organized the American Indian Drama Company and presented *The Arrow Maker* as a first production. The play was an artistic success and Junaluska had a leading role as well as the directorship. In 1958, he was director of a Drama Workshop at South Dakota Wesleyan University, and staged an Indian production there for the Association on American Indian Affairs.

In addition to the founding of this Indian Theatre, Junaluska has written a play called *Thunder in the Hills* for which he is arranging production.

EDUCATION: Okmulgee Junior College; Maryville College (A.B.).

MARRIED TO: Betty Wright, of Exeter, England.

## TILLIE WALKER

## MANDAN AND HIDATSA—North Dakota

NATIONAL representative for the American Indian Program of the American Friends Service Committee, Tillie Walker is concerned with a long-term reservation program to help Indians meet some of their most pressing economic and social needs. She is also secretary-treasurer of the committee which sponsors summer workshops on Indian affairs for Indian college students.



EDUCATION: Reservation and public schools; Haskell Institute; University of Nebraska (B.S.).

ORGANIZATION AND CIVIC ACTIVITY: National Congress of American Indians; Indian Rights Association; American Civil Liberties Union.

## JOHN RAINER

## PUEBLO (Taos)—New Mexico

COMING from an extremely “conformist” Indian background, John Rainer’s life has been a struggle to obtain a balance between three worlds, three languages, three heritages—without abandoning completely one for the other—and yet maintain his integrity. His tribal group is closely in-grown and resistant to any infiltration of the outside world, whether other-Indian, or non-Indian. The pueblo of Taos is virtually a walled-fortress, and the people remain aloof. They have successfully coped with the raids of Plains Indians, Navajos, and Apaches, the short growing season for their crops, the bitter cold of the winter in their mountainous area, the invasion by the Spanish, the transition to American occupation, and, finally, limited and then full American Citizenship.



Ranier’s schooling was secured in the face of the bitter resentment of the Pueblo folk. Although his family was unable to help in any financial way, they did support him in his struggle for self-determination and freedom in a choice of life. Much pressure, however, was brought upon the parents to bring their boy back to the old ways of life, and the father was denied many local honors that were his due.

Wanting to return to his people as a teacher, Ranier pursued his way toward an educational career. With scholarship assistance, he received his degree and taught for a time in the junior high

schools of Dulce and Zuni. He was also principal at Santa Domingo and Santa Ana Pueblos, and then became principal of the school at his home village, Taos.

After a number of years of teaching Rainer was appointed executive secretary of the National Congress of American Indians (1950-51). While serving in this capacity he was awarded a John Hay Whitney Foundation Scholarship for graduate studies in education. He also received a John Randall Haines scholarship for special studies in adult education upon completion of graduate studies. He was then appointed director of the rehabilitation program for the Ute Mountain Indians, tribally financed from oil royalties and a 32 million dollar claim award.

Ranier was elected to represent the 22,000 Pueblo Indians of New Mexico at a conference in Washington concerning the jurisdiction of the state and civil authorities over this group. He served as secretary of the All Pueblo Council for a number of years, an organization embracing the 18 pueblos of this northern section of New Mexico. Later, when nominated to become chairman of this organization, a leader from Taos whose power at one time would have been sufficient to have broken any one who dared oppose him, launched a bitter, personal tirade against Rainer's selection. This lasted for over an hour. In spite of this, he was swept into office, because others had recognized his true worth. Now chairman of the Council, he recently spoke on behalf of the Taos Pueblo on an important matter between the Pueblo and the City and County of Taos. At his side was this same individual who for so many years had opposed anything Rainer stood for as a symbol of the "non conformist."

EDUCATION: Reservation schools; Santa Fe Indian School; Bacone College; University of Redlands (B.A.); University of Southern California (M.Ed.).

**HONORS:** U. S. Treasury Department Award for outstanding work in war bond drives.

**ORGANIZATION AND CIVIC ACTIVITY:** National Congress of American Indians (treasurer); New Mexico Commission of Indian Affairs (former vice chairman); Director, Voter Education Project for New Mexico—resulting in unprecedented registration of New Mexico Indians for the 1956 general election; New Mexico Schools Study Council; Taos Municipal Schools P.T.A. (president).

**MARRIED TO:** Wynema Freeman (Creek), from Henryetta, Oklahoma

**CHILDREN:** John Jr., Ann, Howard.

## JAMES C. OTTIPOBY

## COMANCHE—Oklahoma

**T**HE FIRST Comanche to receive a degree, James Ottipoby is also the first Indian to be commissioned an Army Chaplain (World War II).

As a boy, Ottipoby led the nomadic life of the Plains Indians. He feared white people, and even more the Indian police who took the children to the "House of Writing." Eventually, however, he went to school.

Ottipoby has served on the Winnebago reservation and as pastor and missionary at Laguna Pueblo. He is now pastor of a church in Albuquerque.



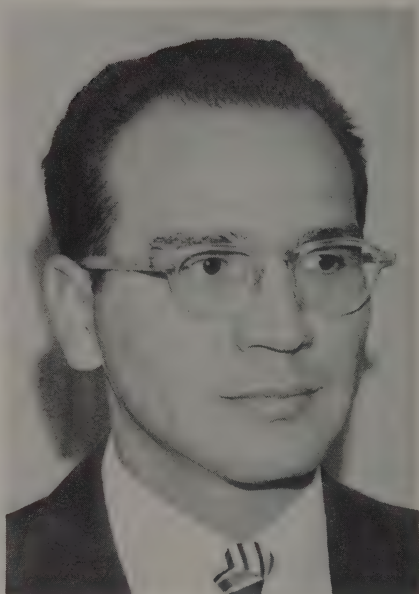
**EDUCATION:** Reservation and public schools; Hope College (B.A.); Western Theological Seminary.



## ARTHUR RAYMOND

DAKOTA (Oglala)—South Dakota

**O**NE OF TEN CHILDREN, Arthur Raymond was orphaned at fourteen. He began to work when he was twelve, and held jobs of great variety. These included laboring, cooking, truck driving, archery instruction, selling, and construction work. He has also been a hospital orderly, physiotherapy assistant, life guard, and free lance writer and photographer. Rental checks from family-owned land (which never exceeded \$20.00 per year if that) were his only help.



At the beginning of World War I, Raymond worked his way through one year of college. He now enlisted in the Army and served in the Medical Corps and Infantry. As a "medic," he was graduated among the top ten from Surgical Technicians School at Fort Sam Houston, Texas. Eventually he was commissioned Second Lieutenant and he served overseas with the 35th Infantry Division as combat platoon leader and company commander.

When he continued his college work, Raymond majored in economics. In his undergraduate work, he had been editor of the college paper. He now received the highest grade ever given to a senior economics student on a two-day comprehensive test. On this basis, and for some original research and writing, the Wall Street Journal designated him as "outstanding economics student of 1951." While editing the college paper, his editorials won a Sigma Delta Chi award in journalism, the first given in the state. Through this, he initiated a scholarship program for Indians.

In 1953, he joined the Mitchell *Daily Republic* (S.D.) and was promoted to city editor in the fall of that year. The paper has a circulation of over 18,000 and has won several national circulation awards.

Raymond takes an active part in the life of his community. Among other activities, he is chairman of the annual "Mr. Mitchell Program," a project which he conceived, and which honors a resident of the community for civic welfare contributions.

When asked about his life philosophy, Raymond quotes Cyrano De Bergerac:—"To sing, to laugh, to dream, to walk in my own way and be alone, free, with an eye to see things as they are."

Indians have a heritage of which they may be justly proud, he says, "but heritage will not put food in their stomachs or clothing on their backs."

Pointing out that the Sioux is a product of his environment and that this environment has not provided either economic growth or social freedom, Raymond states:—"I am convinced that I can do more to help my people by making my mark in the free, competitive society of America against all comers than by wasting my life on a reservation. The Sioux are in dire need of men and women who can make this kind of a mark."

**EDUCATION:** Public schools; Rosebud Indian School; University of Kansas; Dakota Wesleyan University (B.A.).

**HONORS:** Davison County 4-H Organization—for "one who has contributed most to the growth and welfare of the community" (1958); National Award, Associated Press Managing Editors Association (1958).

**MEMBER OF:** Veterans of Foreign Wars; Elks; Sportsmen's Club (president).

**MARRIED TO:** Rose Marie Schone, of White Lake, South Dakota.

**CHILDREN:** Arthur, Jr., Eric, Mary, Stuart.

## ALLIE REYNOLDS

CREEK—Oklahoma

PERHAPS the most noted figure of living present-day Indian athletes, Allie Reynolds was pitcher for the New York Yankees. His athletic career began in high school where he was on both football and track teams. He was on the football and baseball teams in college. He captained the college baseball team in 1938, and pitched a no-hit game that year.



Reynolds entered professional baseball in the Minor Leagues in 1939. In 1942, he moved up to the Major Leagues, joining the Cleveland Indians. He was traded to the New York Yankees in 1947 and retired in 1954. Since then, he has gone into the business world and is president of the Atlas Mud Company of Oklahoma City.

Among his baseball achievements, Reynolds led the American League in strikeouts (1943, 1952), had the best earned run average in that League (1952) and pitched the most shutouts for two years (1945, 1952). He was a member of the American League All Star Team for seven years. In 1951, he pitched two no-hit games, the first in the history of the American League, and he was the second among modern players to have 37 shutouts.

EDUCATION: Public schools; Oklahoma State University (B.S.) (Dean's Honor Roll).

HONORS: Hall of Fame, Oklahoma State University (1958); Sid Mercer Player of Year Award, New York Sports Writers (1951);

Los Angeles *Times* Sports Award (1951); Art Griggs Award, Oklahoma (1948, 1950, 1951, 1952); All American All Professional (1952); Seven World Series Wins (tied world's record); Professional Athlete of Year, Hickok (1951); Oklahoma Outstanding Athlete (1951-52); Player representing New York Yankees (1952, 1953, 1954); American League Representative (1953-54); Oklahoma Sportsman of Year, Quarterback Club (1951); Oklahoma Baseball Hall of Fame (1956); Metropolitan Council B'nai B'rith Award (1950); Page 1 Award, New York Newspaper Guild (1952); Achievement Award, Creek Nation (1954)—first to be awarded by the tribe and presented with impressive rites in the House of Warriors, Creek Tribal Council House. This is the only council house still used by the Oklahoma Five Civilized Tribes.

ORGANIZATION AND CIVIC ACTIVITY: Independent Producers Association; Masons; Kiwanis; Big Brothers (board of directors); Oklahoma State University Alumni Association (former national chairman); Y.M.C.A.; Polio Foundation (former state sports director); United Fund, Corporation Division (co-chairman); Muscular Dystrophy Association (former state sports chairman).

MARRIED TO: Dale Earline Jones, of Oklahoma City.

CHILDREN: Allie, Bobbye Kay, James.



## JAMES BOYD RING

## ASSINIBOINE—Montana

**A**SSISTANT Area Director for the Bureau of Indian Affairs at Phoenix, James Ring comes from one of the pioneer families of the west. His father was an early Indian agent, and an uncle was a colorful figure in Montana history.

Ring entered the Indian Service in 1931. He served in both World Wars, in the Army and with the Marines. His first position was on a newspaper and then with the Great Northern Railroad.

In the Indian Service, he began as an auditor in the CCC program. He has had many other assignments and continuous promotions, and has the distinction of having visited or worked on practically every reservation in the country.

As a witness to the bewilderment and confusion experienced by some Indians as a result of the "termination program,"—the movement on the part of the government to withdraw from the supervision of Indian affairs, Ring is of the opinion that much more training and education in the management of their own affairs is necessary before Indians can be completely released from government relations.

"We cannot place an unprepared Indian group into an often unsympathetic white population to shift for themselves," he says.

**EDUCATION:** Public schools; Great Falls Commercial College; University of Montana.

**ORGANIZATION AND CIVIC ACTIVITY:** Masons; Scottish Rite; Shrine.

**MARRIED TO:** Frances Christian, of Texas.



## JONAH WILSON WASHINGTON

PIMA-MARICOPA—Arizona

**A** NEWLY ordained (1958) minister of the Reformed Church of America, Jonah Washington has been assigned to the mission at Apache, Oklahoma.

When he was born, it was the custom of the Pima people that some relative be given the privilege of naming the child. So it was that an uncle named him Jonah—"so he'll grow up to be a good boy and be like the prophet in the Bible." Christianity had been introduced among the Pimas as early as 1500, first by the Franciscans and later by Protestant denominations.



In his junior year in college, Washington enlisted in the Air Force. He was in this branch of military service for five years. He and three brothers all served in World War II and one was killed in action. With his honorable discharge, he married a girl whose father was the first Christian of her tribe, and the first interpreter for the first missionary to come to the reservation. Encouraged by his wife to prepare for the ministry, Washington served in the mission field for several years. He then completed his college studies and his theological training.

**EDUCATION:** Phoenix Indian School; Albuquerque Indian School; New Mexico Normal School; Arizona State Teachers College; Highlands University (A.B.); Austin Theological Seminary.

**MARRIED TO:** Edith Sombrero (Mescalero Apache) of Mescalero, New Mexico.

**CHILDREN:** Ardalia, Linda, Marralee, Nadine, Joselyn, Jonah, Jr.



*Al and Natachee Momaday*

## THE MOMADAYS

Al Momaday

Natachee Scott Momaday

KIOWA—Oklahoma

CHEROKEE-CHOCTAW

**A** HUSBAND AND WIFE artist team, the Momadays have achieved success and established reputations both separately and jointly.

Momaday's great-grandmother was an Anglo captive of the Kiowas when she was ten years old. His grandfather was a tribal leader and was the first Indian judge when the Kiowa Agency was established in 1888.

Natachee Momaday is the granddaughter of a well-known Cherokee woman who was married to a French physician. She is a direct descendant of Samuel Scott, a member of the House of Burgesses of Virginia, and of Brigadier General Charles Scott of Revolutionary War fame. He was the fourth governor of Kentucky.

As a child, Momaday heard many Indian tales from his grandfather. His first art attempts were sketches of the scenes so vividly described. He also sketched and painted from memory the dances and costumes of the Indian powwows of the southern plains. A love of horses and wild animals led him to sketch these also, and these are now his favorite subjects.

Now principal-teacher for the Jemez Indian Pueblo day school, Momaday has initiated a program of arts and crafts for students and adults which has brought the school international recognition. He has also organized parent groups which meet to discuss problems, program, and educational assistance plans. This is a new departure among the Pueblo people.

Momaday has won a number of art awards, and has directed the arts and crafts exhibits for All American Days, the Anadarko Indian Exposition, and the New Mexico State Fair. He has also been Chairman of the New Mexico Indian Art Committee.



Natachee has studied both journalism and art and has written numerous articles on art subjects. Her work includes oil painting, water color and pastel, and silver jewelry. She is greatly interested in Indian education and has worked to bring about better understanding and improved relationships between Indians and their white neighbors. She has dedicated her life to helping Indians make successful adjustments with the conviction that Indians can keep the good things of their own culture while selecting and adapting the best in others.

Both of the Momadays have exhibited widely in one-man shows and in joint exhibitions, and Natachee has lectured extensively.

#### Al

EDUCATION: Bacone College; University of New Mexico; University of California (Los Angeles); awarded scholarship to International Workshop on Human Relations where he represented Indian people. HONORS: "Outstanding Indian Artist" — Dallas Exchange Club (1956).

ORGANIZATION AND CIVIC ACTIVITY: National Congress of American Indians; New Mexico Art League; New Mexico Education Association; Indian Council Fire.

#### Natachee

EDUCATION: Haskell Institute; Crescent Finishing College; University of New Mexico; University of California at Los Angeles.

AUTHOR: *Woodland Princess*. Maudlin Publishing Co. 1936. *Big Ears*. Maudlin Publishing Co. 1937.

ORGANIZATION AND CIVIC ACTIVITY: Daughters of American Revolution; Daughters of the Confederacy; Delta Kappa Gamma; National League of American Pen Women; New Mexico Education Association.

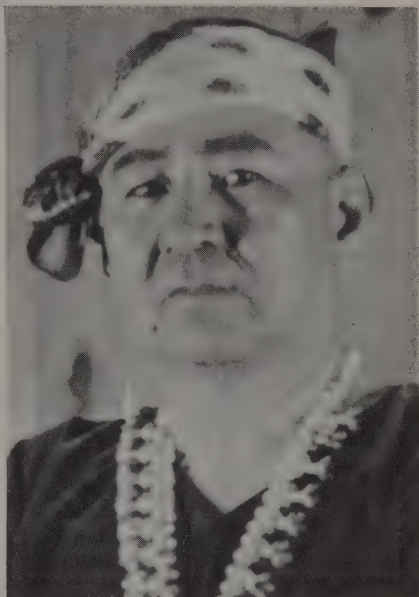
CHILDREN: Scott.

## AMBROSE ROANHORSE (Leading Silversmith)

NAVAJO—New Mexico

CONNOISSEURS of handmade Navajo silver jewelry count themselves lucky when they can acquire a piece fashioned by Ambrose Roanhorse, master silversmith and teacher of this craft.

Roanhorse, a grandson of Peshlakai, who was also a noted craftsman, began his apprenticeship when he was nine years old. He was taught by both his father and grandfather in the traditional way of using the simple tools, dies, and bellows to fashion the distinctive Navajo jewelry.



He first taught such work at the Santa Fe Indian School and then at the Fort Wingate Vocational School. He has also taught at Idyllwild School of Music and Fine Arts in California. His superb pieces have been on exhibit in many cities and he has received numerous prizes and blue ribbons. His own people have given him his name of "leading silversmith."

For many years, Roanhorse has been engaged in fostering Indian arts and crafts, not only among his own people, but also among some of the Pueblo groups. For several years, he was assistant manager of the Navajo Tribal Arts and Crafts Guild. He is greatly concerned with the protection of genuine Indian work and has often testified before groups promoting state laws to safeguard Indian jewelry from machine imitation.

As chairman of District 16 Council (composed of 14 districts

with a membership of 15,000 Navajo), Roanhorse constantly urges the support of a vigorous art and craft program in Tribal Council meetings.

EDUCATION: Reservation schools; Haskell Institute; University of Utah.

HONORS: Palmes Academiques, French Republic Award (1954); Award, Indian Arts and Crafts Board, Department of the Interior (1958).

MARRIED TO: Garnet C. Claw (Navajo), of Many Farms, Arizona.

CHILDREN: William, Rose Marie (deceased), Ella Mae, Rene.

## JEAN-PAUL NOLET (Good Speaker)

ABENAKI—Quebec

A WELL-KNOWN radio and TV announcer with the Canadian Broadcasting Company, Jean-Paul Nolet has covered many important news events—the most recent the Canadian tour of Queen Elizabeth. He grew up in an Indian village, and his father was chief of the band. Fascinated by radio, he determined to try his luck in that field. A professional singer as a boy, his voice earned him a place with a small radio station. A year later, he joined CBS. He has received three professional awards for his work as an announcer.



EDUCATION: Reservation schools; Nicolet College.

MARRIED TO: Madeline Halin, of Canada.

CHILDREN: Elizabeth, Catherine.

## THE OWLS

## CHEROKEE—North Carolina

W. David Owl

Frel M. Owl



**A** MISSIONARY to the Seneca Indians on the Cattaraugus reservation in New York, for the past 35 years, David Owl, now retired, was in charge of both Baptist and Presbyterian churches.

Once he determined to enter the ministry, David never wavered from this decision, although his education was obtained only with considerable sacrifice and under a heavy burden of responsibility.

Immediately after his graduation from college, he entered military service (World War I). As a First Sergeant, Field Artillery, he trained recruits at Camp Jackson, South Carolina. Later, he was a First Lieutenant in the Kansas National Guard.

He began his religious work among the Pima Indians, as Director of Youth Work with the First Presbyterian Church. Then



he was appointed Religious and Physical Director at Haskell Institute. He then completed his religious training and was sent to the Seneca assignment. While there, he was Chaplain of the Iroquois Temperance League, an organization dating back to early times.

In his pastoral work, David has steadfastly urged his Indian parishioners to share in the advantages, skills and responsibilities of their white neighbors. He believes that Indians will take their place in the national life much more quickly under such a policy. Among the Senecas he has witnessed a number of important developments, among them the closing of reservation schools and the integration of Indian children into a central school system. Also, he has seen the Indians build many modern homes and general living conditions rapidly improve.

It is in its youth that the hope for the future development of the Indian people rests, Reverend Owl says. "It is unfair to them to pass on, or to burden them, with the hurts and heartaches, the prejudices which have hampered older people and kept Indians from becoming full citizens of the land. All Indians must experience something of the grandeur, potential and satisfaction of living in the clear atmosphere of a true democracy. It is to this end that Indians must set their goals. This is not only our task but our great privilege."

Frel Owl started out to be an educator. His first position was that of junior high school teacher at Pierre Indian School. Next, he went to Haskell Institute as senior high school teacher. His years of teaching were so highly commendable, that he was made an education field agent, and later head community worker at Lac du Flambeau. It was said of him, that "his interest and activity affects every phase of the life of these Indians for their good."

Frel has spent the rest of his 31 years in the Indian service in administration work. He has been superintendent of several agencies and is now stationed at Fort Hall. He is in popular demand as a speaker on the Indian situation.

#### David

EDUCATION: Reservation schools; Hampton Institute; Springfield College (B. Hu.); Rochester Theological Seminary (B.D.).

HONORS: Indian Achievement Award, Indian Council Fire (1942); Peter Doctor Memorial Scholarship Award for distinguished service (1955).

ORGANIZATION AND CIVIC ACTIVITY: Buffalo Council of Social Agencies (Indian committee); Boy Scouts of America (interracial committee); 4-H Clubs, Erie County (executive committee); Home Missions Council (Indian religious work committee); National Fellowship of Indian Workers (past president); Hampton Alumni Association; Buffalo Baptist Association (moderator); Six Nations Association (past president).

MARRIED TO: Janie Crow (Seneca) from Oklahoma.

CHILDREN: Betty (Mrs. Nephew), Jean (Mrs. Huff), David.

#### Frel

EDUCATION: Reservation schools; Hampton Institute; Phillips Academy; Dartmouth College (A.B.).

ORGANIZATION AND CIVIC ACTIVITY: Idaho State Conference of Social Work (vice president); State Committee on Children and Youth (by appointment of Governor); Masons; Rotary.

MARRIED TO: Gladys Berry, of Decatur, Illinois.

CHILDREN: Mary, Frela.

THE OWNER and operator of the famous and unique Kachina Doll House at Winslow, Arizona, the fame of Abbott Sakiestewa's sun symbol reaches from coast to coast. He is assisted in this work by his wife, Ruth, and two daughters, Barbara, and Christine.

Sakiestewa is a true craftsman of authentic Hopi kachina dolls, each an exact reproduction of the kachina that it represents. The Hopi recognize some 200 of these spirit beings, each having a separate and distinct form and function. While he specializes only in the reproduction of some sixty of the most popular kachinas, the greater number of the others, ranging in size from miniatures to those of over two feet in height, are on display in his shop. He is familiar with the legends identified with each kachina and is happy to relate them to visitors.

As do all Hopi children, Abbott first learned the intricate craftsmanship of the kachina doll in infancy. He was given a tiny doll as a plaything, but he was not allowed to carve out a doll until he was initiated into the Kachina Cult. He was given crayon and pencil, however, and was taught to sketch those that he saw in his village. By the time he was eligible for apprenticeship, this had familiarized him with every intimate detail in color and form of the various kachinas. The Sakiestewa dolls are not only authentic, but are carved with authentic rite and ceremony.



## HAROLD W. SCHUNK

DAKOTA (Yankton)—South Dakota

**S**UPERINTENDENT of the Standing Rock Indian Agency, Harold Schunk has also been a public school teacher, athletic coach, and camp manager of a CCC camp.

In World War II, he was stationed in the South Pacific. He was appointed teacher and education administrator at Cheyenne Agency on his return from service; then superintendent of the Sisseton and Turtle Mountain agencies. He is interested in history and active in this field.



Especially interested in history, Schunk is active in the South Dakota State Historical Society to which he turned over much valuable material.

**EDUCATION:** Public schools; Southern State Teachers College; Colorado A & M College; South Dakota State Teachers College (B.S.).

**ORGANIZATION AND CIVIC ACTIVITY:** Kiwanis Club (former director); Rolla Commercial Club (former president); Veterans of Foreign Wars (former commander and district commander); Mason (Scottish and York Rites); Shrine; South Dakota State Historical Society.

**MARRIED TO:** DeLilah Wood, of Colome, South Dakota.

**CHILDREN:** DeLotia (Mrs. Marlin Halone).



## EDWARD ROGERS (Distant Echo)

CHIPPEWA—Minnesota

THE SON of an early day logger who operated a number of logging camps in northern Minnesota, Edward Rogers was born when his mother was making maple sugar in an Indian camp. She took time out to deliver her son in the custom of Indian women, and shortly thereafter returned to her duties.



Rogers was a good student and a good athlete. When studying law, he was also outstanding on his college football team, and captained its famous team of 1903. After two years of law practice, he became a Judge of Probate, and then was elected a County Attorney, a position which he held for 40 years.

Keeping in close touch with Indian matters, Rogers was tribal attorney from 1941 to 1945. He has materially assisted in furthering the progress of the Minnesota Chippewas and is of the conviction that wardship under government supervision tends to diminish industry and resourcefulness. He believes that the competency of Indians should be determined and those capable of looking after themselves should be given their share of tribal funds and be removed from the rolls.

“The inadequate ones should be looked after and there should be good school facilities with insistence that all Indians learn a trade,” he says. “Indians should be given lands upon which a decent living can be made, and these should be scattered among

white communities so that they may profit by example. All discriminatory laws with respect to Indians should be repealed."

EDUCATION: Carlisle Institute; Dickinson College; University of Minnesota (L.L.B.).

ORGANIZATION AND CIVIC ACTIVITY: District Bar Association (former president); Minnesota County Attorney's Association; Rotary; Masons (past Master); Independent Order of Odd Fellows (past Noble Grand); National Congress of American Indians (former vice president).

MARRIED TO: Maryanna Balton, of Minneapolis.

CHILDREN: Vonda (Mrs. Charles W. Herbison), George, Priscilla (Mrs. Thompson Connely) (deceased), Leona (Mrs. Allan Larson), Patti (Mrs. W. B. Dooley).

## EVELYN Y. ROBE

DAKOTA (Brule)—South Dakota

**B**ROUGHT UP by an older sister, after the death of her parents, Evelyn Robe grew up in New York. In high school she was elected the first girl president of Arista, the city-wide honor society. In college, she majored in speech and psychology. For excellence in scholarship, she was named a Sarah Williston Scholar, a Mary Lyon Scholar, and was holder of the Gorse Scholarship. She also received an award from the French government for her excellence in French. Miss Robe was next awarded a university fellowship and a scholarship from the Illinois Federation of Women's Clubs. This enabled her to complete the requirements for a Master's degree in speech pathology. She was also awarded the newly created Graduate Interpretation Award at the University.



For the next eight years, she was a member of the faculty of Vassar College. During this period, she spent a summer on the Pine Ridge and Rosebud reservations in South Dakota, recording the Dakota language. She then completed the work for her Doctorate in speech pathology and audiology. While engaged in her further graduate training, she was holder of a John Hay Whitney Fellowship and a Ford Foundation Fellowship. The research for her doctoral dissertation, relating to post-laryngectomy speech, was sponsored by the Illinois Division of the American Cancer Society.

In 1954, Miss Robe was the recipient of a Fulbright Award for study in Paris under the direction of Dr. Jean Tarneaud of the Faculty of Medicine at the University of Paris. Dr. Tarneaud is known internationally for his work in the field of voice research and the treatment of voice disorders. While in Europe, she visited Ear, Nose and Throat Clinics in other countries and was invited to report on her research. Miss Robe, on the staff of the Northwestern University Medical School where she is engaged in research and teaching.

EDUCATION: Public schools; Mount Holyoke College (B.A., *magna cum laude*); Northwestern University (M.A., Ph.D.).

HONORS: Indian Achievement Award, Indian Council Fire (1946).

ORGANIZATION AND CIVIC ACTIVITY: Zeta Phi Eta (National Honorary Speech Fraternity).

MARRIED TO: Professor Hans Finkbeiner, Chairman of the Department of Obstetrics and Gynecology, Stadt-Krankenhaus, Wolfsburg, Germany, and Professor of Obstetrics and Gynecology, Free University of Berlin.

*Editor's Note: Miss Robe married at the end of 1959 and now lives in Germany.*



## RAMON A. ROUBIDEAUX

DAKOTA (Brule)—South Dakota

**S**HORTLY after turning eighteen, Ramon Roubideaux enlisted in the Army Air Corps. He was commissioned a Second Lieutenant two years later, and served overseas as a Radar-Observer-Navigator in a night fighter squadron. After 24 missions, he was promoted to First Lieutenant and returned to this country.

Then came the turning point of his life. While on leave, he was not permitted to enter a public dance hall because he was an Indian. Unsuccessful in an attempt to secure legal counsel to prosecute the dance hall manager for violation of civil rights, Roubideaux was so infuriated that he vowed to become an attorney and to right such injustices. When Congressman Francis Case heard of this, he offered employment in his Washington office and he was enabled to take up law studies with the help of the GI Bill.

On his return to South Dakota, Roubideaux was with the Veterans Bonus Board for a brief period. He was then appointed Assistant Attorney General for the State. A year later he opened private practice in Fort Pierre. He was appointed City Attorney in 1954 and was elected to his present position as State's Attorney for Stanley County two years later. He has been chairman of the Sioux Nation Advisory Council and of the American Indian Political Advisory Committee.

"The future of the Indian lies within himself," Roubideaux



says. "It is only when programs and policies necessary to improve matters come from Indians themselves that eventual independence will be attained. Indians need the right to fail, but success is guaranteed to those who are willing to work hard for heartfelt desires. There are many on the reservation to keep company those who did not want badly enough."

EDUCATION: Mission schools; Haskell Institute; George Washington University (B.A., L.L.B.).

HONORS: Air Medal, with Oak Leaf Cluster, and two battle stars.

MEMBER OF: American Legion (post commander, adjutant county commander); Veterans of Foreign Wars (post advocate); Lions; Moose; Phi Kappa Alpha; Delta Theta Phi, Chamber of Commerce (director and former secretary-treasurer).

MARRIED TO: Cecelia Frank (Dakota), of South Dakota.

CHILDREN: Michael.

## PAULINE LAY SENECA

CAYUGA—New York

A TEACHER for over thirty years on the Cattaraugus reservation, Pauline Seneca, formerly vice principal of the Cattaraugus school, is now a third grade teacher in the village of Gowanda, New York.

Mrs. Seneca, who has devoted her personal and professional efforts to the improvement of educational standards among her people, began as a district school teacher. She spearheaded the movement for integrated schools for Indians in the state, and has always advocated equal education for Indian youth.

At Cattaraugus, her unique classroom programs in the primary grades earned her a sponsor's position for teacher-cadets. She headed the adult education program for the reservation and in her teaching supervisory capacity, formulated plans of action for Indian needs. She was also chairman of the Conference of New York Indian Schools, which embraced all of the staff of the then separate Indian schools.

Besides her educational interests, Mrs. Seneca is active in the community affairs of the reservation. She has given most generously of her time and talents to reservation youth projects, directing community fund-raising projects, and sponsoring athletic events. Also, she frequently addresses church and other groups in the interests of better racial understanding. She also assists her husband, who is tribal council chairman, in his work as it concerns tribal affairs.



**EDUCATION:** Buffalo State Teachers College (B.A.).

**HONORS:** Outstanding Teacher Award, Conference of New York Indian Schools (1950); Peter Doctor Memorial Scholarship Committee Award, for outstanding community work and educational leadership (1957).

**ORGANIZATION AND CIVIC ACTIVITY:** Pleasant Valley Temperance Society; Women's Society, United Missions Church (past president); Parent Teachers Association (president); Eastern Star; New York State Teachers Association; National Education Association.

**MARRIED TO:** Cornelius Seneca, (Seneca) of Cattaraugus, New York.

## ALPHEUS SMITH

ONEIDA—Wisconsin

**P**RESIDENT of the Consolidated Tribes of American Indians of Milwaukee, Alpheus Smith has rendered an important service to the many Indians migrating to that city in search of employment. For the past twenty years, he has been employed by International Harvester Company and has worked in practically every department of the Machine Shop Division of that concern. In order to provide welfare assistance and to retain an Indian cohesiveness, Smith organized the Consolidated Tribes which has sick and death benefits for its members and which has opened a Center for social and recreational activities.



**EDUCATION:** Tomah Indian School; Carlisle Institute.

**MARRIED TO:** Delia Webster (Oneida) from Oneida, Wisconsin.





*Ellen Neel*

## ELLEN NEWMAN NEEL (Many People Travel Across the Waters Seeking Her Advice) KWAKWAKWATZ—British Columbia

THE ONLY WOMAN who carves totem poles, Ellen Neel is the granddaughter of Charlie James, a noted tribal artisan. Among the native people of the Northwest, the carvers could do so only by hereditary right. They owned this right as a "property," and no person could carve any ritual piece without the consent of such individuals. In most cases, the carvers came from noble families, in some cases they were the actual chiefs of the tribe.

Carving rights were jealously guarded, not only because the carvers knew the proper figures and who had the right to use them, but also because the craft was a source of real wealth. Carvers were well paid in native goods.

Ellen Neel was born in one of the last hand-adzed "potlatch" houses in British Columbia. Her education in Indian mythology and art began when she was very young, and continued during the periods that she was home from school. At twelve years of age, under the tutelage of her grandfather, she was carving work that found a ready sale among tourists.

In 1948, Mrs. Neel was approached by the Board of Park Commissioners of the City of Vancouver to establish a project for the development of the carving art and for the preservation of both totem poles and the craft of making them. This project was highly successful and has stimulated an interest in carving among the younger Indian people.

Examples of Mrs. Neel's work are found in a number of far-away places. One, a five-foot, 80-pound pole, stands in Wales. One is in a Copenhagen museum, another on a hill in Korea taken there by Canadian servicemen. Another was given to a famous Abbey in France by a monk, and another to Queen Elizabeth, II.

Still another is in South Africa. Many, of course, are in Canada and throughout the United States.

Keenly interested in her work, Mrs. Neel explains why Indians so strongly dislike to have their poles copied as souvenir pieces. Such things are cheap imitations, she says, and even if they are duplicates of the work of a native carver, the colors, designs, recognition factors and ritual significance are so altered that the piece loses all contact with Indian tradition or meaning.

"If Indian young people are to be trained in their native crafts, the market for small pieces should surely be the prerogative of the people themselves and not of those more concerned with a huge profit than artistic merit," she says.

Mrs. Neel has her own studio and shop where both traditional and totem-design articles are produced. She has taught her children how to carve and they assist their mother in her work.

EDUCATION: St. Michael's Indian Residential School.

MARRIED TO: Edward Neel, of Raymond, Alberta.

CHILDREN: David, Edward, Robert, Cora, Theo, Pamela, Theresa.

## PASCHAL SHERMAN (Bluejay)

WENATCHEE—Washington

WHEN his family was left destitute by the death of the father, Paschal Sherman grew up in various institutions.

The winner of a graduate scholarship from the Knights of Columbus in an international competition, he was enabled to continue higher education. He attended university classes and studied law at night.

Since then, Sherman has been an attorney in various positions of increasing responsibility in the Veterans Administration. He is now Vice Chairman, Rating Schedule Board, Compensation and Pension Service, Department of Veterans Benefits, with headquarters in Washington. He is also a member of the bar in Washington State.

Indians have certain pattern reactions, Sherman says, which have been detrimental for concerted action of tribal bodies in their relationships with the government.

“Devoted to the tribe to which he drifts back, yet tending to go it alone, an Indian is not gregarious and seldom makes a sustained contribution to the effectiveness of an Indian association. Aloof and alert in self-protection on the plains and in the forests of yesterday, he tends to be suspicious of his fellows.”

“Indians, however, have a zest for life,” Sherman says. “They are coming along, and have come a long way, as the achievements of our fellows show. Some day a social anthropologist—we hope he’ll be an Indian for sharper insights—will make a study of these





wellsprings of Indian action to see what we may do better in modern society.”

**EDUCATION:** Mission schools; St. Martin's College (A.B.); Catholic University of America (A.M., Ph.D.); Washington College of Law (L.L.B., M.P.L.).

**ORGANIZATION AND CIVIC ACTIVITY:** American Federation of Government Employees; Holy Name Society; National Congress of American Indians (former treasurer).

## FRANK J. SELF

## CHOCTAW—Oklahoma

**A**SSISTANT PROFESSOR of Air Science at Grinnell College, Frank Self first entered military service while in high school. He spent 2½ years in the Naval Air Corps during World War II. Then, after completing his studies, he returned to the Air Force. He was commissioned as First Lieutenant and sent at once to psychological warfare school. He next went to Georgetown University and finally to Yale where he studied the Burmese language and the history of Burma. He was then sent to the Far East as an Intelligence Officer. With his assignment to Grinnell, he was given the rank of Captain.

**EDUCATION:** Goodland Indian Orphanage; Haskell Institute; Oklahoma State University (B.S., M.S., Deans Honor Roll).

**MARRIED TO:** Dolores Weber, of Billings, Oklahoma.

**CHILDREN:** Karen, Sarah.



## HARRY L. STEVENS

## APACHE—Arizona

A THIRD-GENERATION employee of the Bureau of Indian Affairs, Harry Stevens is the grandson of a Massachusetts Yankee who came to Arizona with the Union Army shortly after the Civil War to quell the Apaches. Knowing intimately many of the noted Apache figures of that time, the grandfather was appointed Indian Agent at San Carlos soon after that reservation was established and married the daughter of an Apache chief. Steven's father was a govern-



ment interpreter and interpreted for many conferences between Geronimo and Generals Wood and Crook.

Formerly a teacher at the Arizona State Prison and in Arizona public schools, Stevens entered the Indian Service in 1933 as a teacher at San Carlos. Later he was transferred to the Consolidated Chippewa Agency in Minnesota, then to the Bureau's central office as a Personnel Technician. For five years, he was in charge of the Walker River sub-agency in Nevada, and then was assistant superintendent at Colorado River. He became administrative assistant on the Papago reservation in 1951 and agency superintendent in 1953. In 1954, he was appointed Assistant Area Director of the Phoenix Area Office.

Believing that Indians should assume all the responsibilities of citizenship, Stevens urges also that there be full development of human resources on all reservations and that all just Indian claims and treaty obligations should be settled.

EDUCATION: Arizona State College (B.A.); University of Arizona; National University of Mexico.

ORGANIZATION AND CIVIC ACTIVITY: Phi Delta Kappa; Masons; Scottish Rite 32nd Degree; Shrine.

MARRIED TO: Rose Marie Poole, of Arizona.

CHILDREN: James, Sue Marie.

## THOMAS TOMMANEY

CREEK—Oklahoma

THE SUPERINTENDENT of Intermountain Indian School, the largest boarding school ever established by the government for Indian education, Tommaney entered the Indian Service when he graduated from college. Except for a two-year interim in the Air Corps, he has been continuously in Indian educational work.

"My Indian blood has helped me to advance," Tommaney says. "I have never found it to be a hindrance. The Bureau of Indian Affairs helped me with scholarship aid through the lean years of the '30's, and now I want to try to repay this debt by helping other Indian young people."

EDUCATION: Chilocco Indian School; University of Kansas (A.B.); University of Oklahoma (M.A.).

ORGANIZATION AND CIVIC AFFAIRS: Rotary; American Legion; Chamber of Commerce (director).

MARRIED TO: Grace Henry (Caddo) of Oklahoma.

CHILDREN: Frances, Theresa.

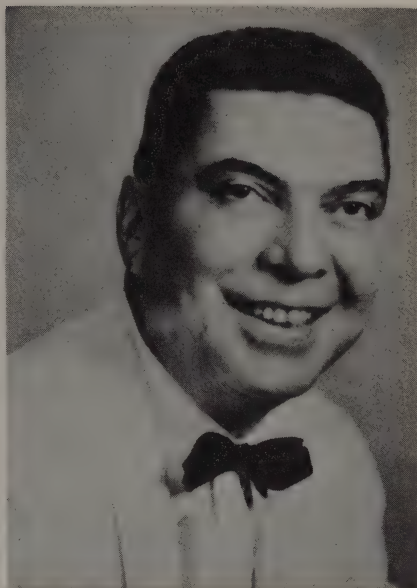


## ALBERT STEWART (Loyal Leader)

## CHICKASAW—Oklahoma

A SUCCESSFUL concert and platform artist, Albert Stewart is the grandnephew of Robert Harris, former governor of the Chickasaw Nation.

Gifted with a rich bass-baritone voice of remarkable range and power, Stewart earned his way through college largely by his singing. He now tours the country in an educational-musical program, and is the featured singer at the Stand Rock Indian Ceremonials, Wisconsin Dells, during the summer season.



Stewart has devoted much time to the study of Indian songs and lore. His work in this field has been featured by Encyclopedia Britannica Films.

**EDUCATION:** Public school; Chicago Musical College; Roosevelt University.

**HONORS:** Greater Chicagoland Music Festival Winner (1939).

**ORGANIZATION AND CIVIC ACTIVITY:** Indian Council Fire (past president); International Platform Association of Lecturers and Concert Artists.

**MARRIED TO:** Eula Bryant, of Stearns, Kentucky.

**CHILDREN:** Romola.



## LAWRENCE R. WARE

KIOWA—Oklahoma

A MEMBER of the staff and faculty of the U. S. Army Transportation School at Fort Eustis Virginia, Lieutenant Colonel Ware did not realize that there were other Indians besides the Kiowas until he attended a government Indian School. With limited funds, he worked his way through college, and, since he had majored in government and sociology, he started to work for the Oklahoma State Department of Public Welfare after graduation. Later, he went on active duty as a Second Lieutenant with the Civilian Conservation Corps. In 1940, he was ordered to active duty with the Field Artillery at Fort Sill, and he has remained in the Army since then. He has been stationed in many parts of the country and in the Philippines, Japan, Europe, and Korea.



Ware's Army assignments have been as varied as the areas of location. He has been an artillery commander, athletic coach, logistics staff officer, transportation officer, and warehouse officer during combat and peace time. He learned to load and unload ships the hard way. Having been reared on a farm, he did not know the starboard side of a ship from the port side. This he overcame by remembering that he used to get on the l-e-f-t side of a horse which is the PORT side of a ship going foward, both of the words being spelled with four letters.

While in service, Ware has attended a number of courses of

instruction having to do with the military arts. At Fort Eustis, he is Chief of the Military Science and Tactics Department, one of the seven academic departments of the Transportation School.

“The industrial development, scientific achievements and medical progress of today makes it mandatory that Indians take advantage of every opportunity to further their education, both technically and culturally,” Colonel Ware says. “It is only through education that Indians can exert their heritage and influence. Only through the education of our people can there be an orderly, rich, fruitful assimilation of the cultures of white and Indian.”

**EDUCATION:** Riverside and Chilocco Indian Schools; Haskell Institute; University of Oklahoma (B.A.).

**HONORS:** World War II Victory Medal; Asiatic-Pacific Campaign Medal; Army Commendation Ribbon; Army Occupation Medal; American Campaign Medal; American Defense Service Medal; Korean Service Medal; United Nations Service Medal; Bronze Star Medal; Armed Forces Reserve Medal; National Defense Service Medal; Republic of Korea Presidential Unit Citation.

**ORGANIZATION AND CIVIC ACTIVITY:** International Toastmasters (president); Masons.

## WALTER RICHARD WEST (Lightfoot)

CHEYENNE—Oklahoma

WHEN his natural talent for art was discovered while in elementary school, Richard West developed this ability with eminent success. He is among the foremost of the present day Indian artists.

While teaching at Phoenix Indian School, he volunteered for naval duty in World War II. He entered as a painter, third class, and advanced to Lieutenant. His service was divided between anti-submarine and convoy duty on the Atlantic, and as Security Officer on Treasure Island, San Francisco.



After his release from military service, West returned to Phoenix and was later appointed Director of the Art Department at Bacone College. His paintings have been shown over the country, and he has had a number of one-man shows at important galleries. His work has been on exhibition in the Smithsonian Institution, and has been on tour in South America. He has won many awards.

West is interested in several related fields in addition to his painting. He has won prizes for his work in ceramics, wood carvings and Indian flutes. He is also the illustrator of two books on Indians. In the last few years, his particular interest has been a series of religious paintings (oils) showing the life of Christ, and portraying Him as a Plains Indian, with western Oklahoma landscape as the background. In these pictures, he attempts to combine the Biblical stories with the dress and customs of Indians

of older days. So far, he has completed six of these unusual paintings, and plans several more.

He explains this unique work by borrowing the title of a book on contemporary Christian art in Africa and Asia. "In all of the various races and nationalities, he says, "the peoples may express their feelings for a universal Christ—'*Each With His Own Brush.*'"

The best known of these religious works is "The Garden of Gethsemane," painted in a matter of hours as a thank offering for his wife's recovery from a delicate brain operation. This painting hangs in the chapel at Bacone.

In his art, West has developed a unique style using strong, harmonizing colors in vivid patterns, both abstract and realistic. His biography appears in *Who's Who in American Art*, *Who's Who in the West and Southwest* and *Who's Who in Oklahoma*. Also, he was featured in a TV film produced by the National Council of Churches.

EDUCATION: Concho Indian school; Haskell Institute; Bacone College; University of Oklahoma (first Indian to receive B.F.A., M.F.A.); University of Redlands.

ORGANIZATION AND CIVIC ACTIVITY: Muskogee Art Guild (former president); Southwestern Art Association; Art Association of New Orleans; Delta Phi Delta.

MARRIED TO: Maribelle McCrea, born to missionary parents, in Chefoo, China.

CHILDREN: Walter Richard, Jr., James Lee.



## CLARENCE WESLEY

## APACHE—Arizona

**C**HAIRMAN of the San Carlos Apache Tribal Council, and General Manager of the Tribe, Clarence Wesley is one of the better known of the Southwest Indian leaders. He is often called upon to represent the Indian viewpoint to state, national and local organizations and universities interested in the field of Indian affairs.

He has taken part in public assistance litigations, has helped in removing local discriminatory laws applicable to Indians, and has created a public relations program for both on and off the reservation. He has also directed a statewide program in voter and citizenship education among the Arizona Indians.

Wesley is a farmer and stockman and has served as president of the tribe's eleven livestock associations. He is a progressive who feels that Indians should take on more and more responsibility for the management of their affairs, and he has initiated such a program in the Tribal Council. He is also a founder of the Junior Chamber of Commerce on the reservation. This is the only Indian JC in existence.

Recently, he was one of two Indian delegates to the fourth Inter-Indian Conference held in Guatemala.

**EDUCATION:** Reservation schools; Phoenix and Albuquerque Indian schools.

**ORGANIZATION AND CIVIC ACTIVITY:** Arizona Commission on Indian Affairs (former president); National Congress of American Indians



(former vice president); Arizona Inter-Tribal Council (former president); Arizona State Fair Commission; Arizona Indian Health Committee (past chairman); Eastern Arizona Association of Indian Affairs (former vice president); Phoenix Indian Service Center (board member); Tucson Civic Unity Council; Rotary; Democratic Precinct Committeeman; Arrow, Inc. (board member).

MARRIED TO: Alice Logan, an Apache, of Arizona.

CHILDREN: Edmund, Lorraine, Mercedes, Kathleen, Fred, Marshall, Phyllis, Thomas.

*Editor's Note: Elected president of the National Congress of American Indians, 1959.*

## GERALD T. FEATHERS

BLOOD (Alberta)

THE FIRST trained Canadian Indian artist and draftsman, Gerald Feathers won an art scholarship as a teen-ager. A later scholarship, assistance from the Anglican church, and free lance painting helped him to complete his training.

Feathers, who has been a draftsman for a large petroleum company, now devotes his entire time to art. He uses a variety of mediums and specializes in portraying the buffalo hunting days. His first showing was at the age of sixteen.



EDUCATION: Reservation school; Banff School of Fine Arts; Provincial School of Technology and Art.

MARRIED TO: Irene Good-striker (Blood).

CHILDREN: Sherry-Lynn, Pamela.

## PERCY TIBBETS

## DAKOTA (Standing Rock)—South Dakota

LIKE MOST of the Indians in Church service, Percy Tibbets comes from a family of strong religious background. His father was a Congregational minister who was also a traveling secretary for the Y.M.C.A. Tibbets, in his home community, was for many years treasurer of the local school board. He was also County Assessor and a member of the County Welfare Board. He was chairman of the Tribal Council for six years.



In 1950, he was appointed director of the Community Service Center in Rapid City. For years prior to its opening, Indians were moving into the locality in great numbers. Their living conditions were deplorable and they became a matter of great concern to the community. The Center was sponsored by the National Council of the Churches of Christ, the South Dakota Council of Churches, and local civic and welfare agencies, in order to provide a social and welfare program.

Tibbets, who has a steady flow of Indians coming to him for all manner of assistance, says that the Center gives the Indians a sense of belonging in an alien community, but in another sense, "does not give the Indian anything except a helping Christian hand." He concentrates on trying to instill a desire to want something more and for self-improvement, and to believe that "Indians have as good a chance in America as any other citizen."

Indians must be helped to stamp out their terrible inferiority

complexes, he states. "They must believe that they are capable of becoming what they wish to be. A paternalistic program creates a dependent people. In order that the Indian may be able to take his rightful place in society, he has to learn how to mingle in a mixed group."

EDUCATION: Mission schools; Santee Normal Training School; South Dakota State College.

MARRIED TO: Emma Frazier (Dakota) from Santee, Nebraska.

CHILDREN: Louella (Mrs. Myron Plantz), Raymond.

## BILLY OSCEOLA

## SEMINOLE—Florida

THE FIRST person to be elected as chairman of the tribal Council, Billy Osceola is also minister of the Seminole Baptist church on the reservation.

A sincere and competent leader, his character and personality make him one of the outstanding leaders of this tribe, long isolated from any close contacts with the outside world.

He tells of a vision that came while asleep which directed him to get an education and to teach his people. He could then neither speak English nor read nor write. He enrolled in a Bible school and learned English along with his other studies.

EDUCATION: Bible Institute.

MARRIED TO: Sally Osceola (Seminole).

CHILDREN: Jessie, Fred.





## WILMA L. VICTOR

CHOCTAW—Oklahoma

A SCHOLARSHIP from the Bureau of Indian Affairs and part-time work helped Wilma Victor through her first two years of college. She was then awarded a larger scholarship grant by the Bureau and was asked to prepare for a teacher's career. With graduation, she immediately applied for a teaching position in the Indian Service and was sent to Shiprock, New Mexico. She is now academic head of the elementary department of Inter-mountain Indian School. In World War II, Miss Victor enlisted in the Women's Army Corps. She was recommended as a potential officer candidate and after eight weeks of basic training, was sent to officer's training school at Des Moines. She was commissioned a Second Lieutenant, and her first assignment was that of Company Commander at Ruston, Louisiana. Other assignments in military intelligence followed, and she was finally a Company Executive Officer and Company Commander at Camp Campbell, Kentucky. After the war, she taught for a period in Oklahoma, and then completed studies for her Master's degree.



**EDUCATION:** Public schools; University of Kansas; Milwaukee State Teacher's College (B.S.); University of Oklahoma (M.S.).

**HONORS:** Incentive Award, for sustained superior performance, Department of Interior (1958).

**ORGANIZATION AND CIVIC ACTIVITY:** Kappa Delta Pi; American Legion Auxiliary; American Association of University Women.

## AMANDA CROWE

## CHEROKEE—North Carolina

**A** YOUNG ARTIST of whom the Cherokee people are justly proud, Amanda Crowe is a woodcarver of rare ability. Teaching on her home reservation, she is also dedicated to helping her people develop their natural skill in arts and crafts.

While in school, Amanda usually had a pocketknife and a piece of wood in her hands, and she whittled extremely lifelike figures of the creatures of the North Carolina woods. When she was orphaned, a friend took her to Chicago, and she was encouraged to take up the study of art. Many scholarships came her way in recognition of her ability. She earned her way through college, also, by teaching art in the summer months.

Amanda has won many art honors and has exhibited in wood, ceramics, and metal. Working with the beautiful native hardwoods of cherry, holly and walnut, her pieces are in great demand. Her pupils, too, are beginning to take prizes in various exhibitions. The woodcarving which is being developed as an important craft on the reservation is a continually increasing source of revenue to the Indian artisans.

EDUCATION: Public schools; DePaul University (B.A.); Chicago Art Institute (M.A.).

HONORS: John Quincy Adams Competitive Fellowship for the study of sculpture in Mexico.



## THOMAS S. WHITECLOUD

CHIPPEWA—Wisconsin

**S**HORTLY after his graduation from medical school, Dr. Whitecloud served as Battalion Surgeon in the U. S. Army Parachute Infantry. He was a qualified parachutist and saw combat in the European Theatre.

After the war, he was an Indian Service physician, stationed in Montana and in Minnesota, but he resigned to open private practice in Newton, Texas. Here he was the only physician in the county for over seven years. He kept a 35-bed county hospital going with no outside aid or county funds, and delivered a total of 2,000 babies. He was also county coroner and health officer, deputy sheriff, and active in boy's work.

When he was stricken with cancer of the liver necessitating surgery, Whitecloud was obliged to cut down on his strenuous life. He then moved to Pascagoula, Mississippi, where he is engaged in limited practice. A private pilot, owning his own plane, he is keenly interested in all aspects of aviation.

While in college, he wrote *Blue Winds Dancing*, which appeared in *Scribner's Magazine* (1938) and which won first place in a Phi Beta Kappa essay contest. He now writes for his local newspaper, particularly on sports, athletic subjects, and on athletic injuries.

"I am of the conclusion," Whitecloud says, "that any people should live where and how they are happiest; that providing education and jobs is a far superior method of helping any people."



He further states:—"I lost my chagrin at being a recipient of federal help during the depression when everybody needed help. Now, everybody is willing to work any angle to make a living. The public put out about \$10,000 on my education and they have had it back many fold."

All Indians should pay taxes, Whitecloud believes. "It is a wonderful feeling to be able to howl about anything and you always get back more than you put in. I hope that there will be an expansion of help to give Indians advanced education. I have every confidence that with an equal break in education, and under the constant stimulus of open competition, any Indian can go as far as he wants to."

**EDUCATION:** Reservation and public schools; Albuquerque and Santa Fe Indian schools; University of Redlands (B.S.); Tulane University Medical School (M.D.).

**HONORS:** Combat Medic Badge, two battle stars.

**ORGANIZATION AND CIVIC ACTIVITY:** Aircraft Owners and Pilots Association; Civil Air Patrol; Flying Physicians Association; Mississippi State Medical Association; American Medical Association; American Academy of General Practice.

**MARRIED TO:** Barbara Ibanez, of Pomona, California.

**CHILDREN:** Thomas, III, Karen, Dennis.





*Maria Tallchief*



*Marjorie Tallchief*

## THE TALLCHIEFS

OSAGE—Oklahoma

MARIA TALLCHIEF PASCHEN

MARJORIE TALLCHIEF SKIBINE

**B**ALLERINAS of international fame, the Tallchief sisters have stories that are nearly the same. Maria was born on the reservation and Marjorie in the city where the family spent their summers. The two began their dancing lessons as small children, although Maria earlier began to study ballet at the age of three. Even then, her ability was marked.

Once started on the slow and arduous task of perfecting themselves for a ballet career, the girls studied under the sister of the famous Nijinsky. Maria made her debut in classical ballet in the Hollywood Bowl when she was fifteen.

With high school studies completed, Maria joined the Ballet Russe de Monte Carlo. Her first opportunity came at the end of the season when, as an understudy, she danced the premier role in a Chopin concerto. Shortly afterward, she made her New York debut in the same role.

Maria has danced many roles since then. She had advanced to ranking soloist when she joined Balanchine's Ballet Society (1947) which later became the New York City Ballet. She soon established herself as the equal of the top dancers of this country and abroad. Now the prima ballerina of the New York City Ballet, she has danced as guest ballerina with the Ballet Theatre in this country and with the Paris Opera Ballet in Paris. She has appeared in most countries of Europe and in Japan, as well as in all principal cities of the United States.

Marjorie appeared in a number of motion pictures before joining the Ballet Theatre. She, too, has reached a high pinnacle of success. She now lives in Paris where she dances with the Paris Opera Ballet.

## Maria

EDUCATION: Public schools.

HONORS: Many professional awards; "Woman of Year," Woman's National Press Club (1953); "Maria Tallchief Day," observed at Fairfax, Oklahoma, with elaborate festivities and her designation as "princess" of the Osages (1953).

MARRIED TO: Henry D. Paschen, Jr., of Chicago, Illinois.

CHILDREN: Elise.

## Marjorie

EDUCATION: Public schools.

MARRIED TO: George Skibine.

## ADAM CUTHAND

## CREE—Saskatchewan

COMING from a non-English speaking, Indian culture family, Adam Cuthand found it difficult to adjust and to follow his chosen profession. The name was given to the family when his father's fingers were frozen and came off during a severe winter season. Cuthand was a teacher until he entered military service in World War II. He was a radar technician (Staff Sgt.). Afterwards, he taught in a white school district and then returned to his people as a missionary teacher.



EDUCATION: Reservation and public schools; Prince Albert Collegiate; University of Saskatchewan.

MARRIED TO: Beatrice Umpherville (Cree) of Canada.

CHILDREN: Mary, Gail, Stanley, Carole and Roger (both adopted).

## MURIEL H. WRIGHT

## CHOCTAW—Oklahoma

**H**ER ROLE a dual one in the contemporary life of Oklahoma, Muriel Wright both makes and preserves history. She is noted for her research and writings on the entire scope of the Oklahoma story, and she is a member of the staff of the Oklahoma Historical Society and editor of its *Chronicles of Oklahoma*.

Of Miss Wright's numerous writings on various phases of Oklahoma life, some are used as standard reference volumes and state adopted textbooks. Her more than 200 articles on Oklahoma history, many of which have had national recognition, have appeared in newspapers and periodicals over the country. Special notices of her work appear in many authoritative historical volumes.

Miss Wright is also noted for her work in the marking and preservation of Oklahoma historic sites. She was a member of the Oklahoma Committee for the Centennial of the Butterfield Overland Mail sponsored by the American Association of State and Local History, and was active in the work of the Oklahoma Semi-Centennial Celebration in 1957.

Closely identified with tribal affairs, she served for many years as secretary of the Choctaw Committee organized for welfare and educational purposes. She was also secretary of the Choctaw Advisory Council and was instrumental in securing the preservation of the last capitol of the Choctaw Nation as an historic site





and education center. She was also directly involved in the compilation of a dictionary of the Chickasaw language, and made a hand-done map, now on permanent exhibit in the historical society library, which shows the civil sub-divisions of Indian Territory in 1850. She was a co-director of the First Annual Anadarko Seminar on Indian Culture (1958).

Miss Wright not only comes from an historic Indian family, but she is a direct descendant of the Mayflower pilgrims through the Elder William Brewster family line. Her father, Dr. E. N. Wright was a prominent physician and surgeon who was president of the Indian Territory Medical Association, and who initiated the founding of the Oklahoma State Medical Association a year before statehood. His father was the Reverend Allen Wright, principal chief of the Choctaw Nation and an outstanding scholar of the tribe who held many other positions of trust. It was he who gave the state its name of Oklahoma.

Miss Wright's biography appears in *Oklahoma, a History of the State and its People*, *American Women, Oklahoma, Yesterday, Today and Tomorrow*, *Who's Who in Oklahoma*, *A Handbook of Oklahoma Writers*, *First Families of America*, and *Handbook of American Genealogy*.

EDUCATION: Wheaton Seminary; East Central State College; Barnard College; Columbia University.

HONORS: Distinguished Service Citation, University of Oklahoma and University of Oklahoma Association (1948); Oklahoma Hall of Fame (1950); Annual Matrix Award, Theta Sigma Phi (1941); Woman of the Year, Business and Professional Women's Club (1950); Award, Soroptimist International (1953); Award of Honor, Oklahoma Public schools (1957).

ORGANIZATION AND CIVIC ACTIVITY: Allied Colonists; Edward McDowell Association; Society of American Historians; Society of

Mayflower Descendants; Daughters of American Revolution; United Daughters of the Confederacy; Alpha Gamma Delta; Delta Kappa Gamma (honorary state member); Women's Dinner Club, Oklahoma City; Oklahoma Historical Society; National League of American Pen Women (former president); Oklahoma State Writers, Inc. (former president); Mississippi Valley Historical Society; American Association, State and Local History; American Historians.

AUTHOR: *The Story of Oklahoma; Our Oklahoma; The Oklahoma History; A Guide to the Indian Tribes of Oklahoma* (Oklahoma University Press, 1951).

## PABLITA VELARDE (Golden Dawn)

PUEBLO (Santa Clara)—New Mexico

WITHOUT doubt, the outstanding woman artist of today among the Indian people, Pablita Velarde has had only limited formal instruction in art. Her works, however, exhibit an extraordinary amount of fine detail, and in this respect, are valuable ethnological studies.

Pablita attributes her skill in meticulous detail to an eye disease which caused the loss of her sight as a child.

"I was blind, but somehow cured," she says. "Perhaps it was this temporary darkness that made me want to see everything with a great deal more interest than the ordinary person with good sight. I have trained myself to remember to the smallest



detail everything I see. I do not need models or photographs for reference."

Pablita taught drawing at the Santa Fe Indian School, until she toured the country with Ernest Thompson Seton, the great naturalist and Indian expert, and his wife. After this, she built her own studio and took up painting in earnest with a desire to perpetuate the traditional in Indian art.

One of her more interesting accomplishments is a series of paintings in the museum at the Bandelier National Monument in New Mexico. This ambitious undertaking gives vivid glimpses into the daily life of the villages of the Rio Grande area—the seasonal and other ceremonies, the every day life and crafts, and a complete view of a pueblo.

For the past several years, she has been experimenting with studies in earth colors with great success. She is now recognized as a revivalist of earth painting, an ancient art of her ancestors. Through observation of the murals on the walls of old kivas, she has stylized her own interpretations.

Pablita is now concentrating on the writing of old Pueblo legends. She plans to publish these in a self-illustrated book. She also makes Indian character dolls, authentically dressed in Southwest costumes.

EDUCATION: Sante Fe Indian School.

HONOR: Palmes Academiques, French Government (1954).

ORGANIZATION AND CIVIC ACTIVITY: National League of Pen Women (former vice president); New Mexico Art League; Inter-Tribal Ceremonial Association.

MARRIED TO: Herbert Hardin.

CHILDREN: Helen, Herbert.

## LINCOLN C. WHITE (Clear Mind)

MOHAWK—New York

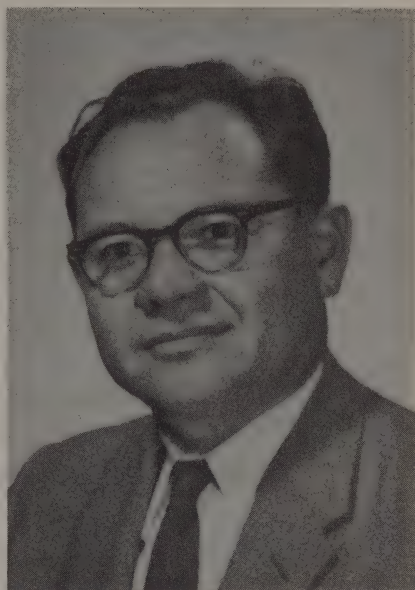
CHIEF ADMINISTRATOR of the West Leyden Central School System in New York, Lincoln White is a former teacher.

Though White's parents had little schooling, they encouraged him to get an education. Since his entire boyhood was spent on the reservation, life outside of this environment was a little difficult and his high school work was completed not without problems. In spite of its segregated situation, however, the reservation school had given him a good foundation in the basic skills, and the problems were emotional rather than academic.

College work was delayed by service with the Air Force in South America during World War II. He then worked his way through with additional assistance from an Indian Bureau loan and the GI Bill.

White is of the philosophy that each individual, plant or animal, has a definite place in the universe; that each cultural group of people now and in the past have contributed to the progress of mankind.

"Indians have contributed materially to the progress of America and now they must strive to gain a degree of maturity that will permit the selection of the most adaptable cultural features from their background, coupling them with the desirable ones from the white environment," he says.





“I am a strong proponent of integration and feel that individual members of minority groups must do all within their power to promote the cause of better understanding and better relationships with their fellow men. The cultural gaps existing between many of our people and the whites must be bridged by greater emphasis in all of our American schools on the commonalities of man,—physical, mental and cultural,” White states.

EDUCATION: Reservation and public schools; Cornell University (B.S.); St. Lawrence University (M.S.).

ORGANIZATION AND CIVIC ACTIVITY: Masons; Grange; New York Teachers Association (past president, County Association); New York Secondary School Principals; National Education Association; School Administrators; Six Nations Agricultural Society; Veterans of Foreign Wars; Boy Scouts (committeeman).

MARRIED TO: Emily L. Peters (Mohawk) of Cornwall Island, Ontario.

CHILDREN: Hollis, Dean, Dale.

## THOMAS SEGUNDO

PAPAGO—Arizona

WITH HIS ELECTION as tribal chairman, Thomas Segundo was the youngest man ever to be chosen for this office by the Papago tribe. This was an unusual departure, for the Indian people revere age, feeling that with age comes wisdom.

Several incidents brought about Segundo's selection. He had ventured outside the reservation to earn his living in the shipbuilding industry. He worked himself up to a supervisory position and he intended to attend engineering courses to complete his education in this field.

However, he returned to the reservation for a vacation and found his people badly off. The land was gripped by drouth, the cattle were dying, and the Indians were forced to sell their stock at low prices to get money for hay for those they could save. Thousands of horses had been deliberately killed to conserve precious forage and water.

The tribe appealed to Segundo for help. He borrowed a truck and began to haul hay onto the reservation, buying it as cheaply as he could and selling it for barely enough to pay his expenses. He drove day and night and blew out one to three tires every day.

Still intending to return to the city, he finally agreed to become assistant to the roads engineer for the Indian Service. As he began his new work, he became increasingly aware of the many things which needed to be done on the reservation. A pressing problem



was the idleness of the young men. Scores of boys just out of the Army were restless and at loose ends. They were untrained for civilian jobs and there was little work.

First, Segundo organized athletic activities and managed to secure a loan for this from the tribal loan fund. He developed a football team which went through its first season undefeated and earned enough money to pay back the loan and to purchase equipment. Delinquency among the young people began to fall off appreciably.

The tribe had now begun to take notice of this young man and insisted that he run for the council chairmanship. Once in office, Segundo set about to initiate a plan of action. He strengthened the district councils, imposed a tax on traders, and prodded the Council into streamlining and codifying the Papago law. He also drew up the Papago Development Program which called for many constructive changes and which was also designed to help the Indians prepare for life in the outside world. This program received the approval of the Indian Bureau and the Department of the Interior, but has not, as yet, been enacted by Congress.

After seven consecutive terms as tribal chairman, Segundo enrolled for university studies in law and social sciences so that he might work for his people with greater adequacy. To complete these studies has been far from easy, for Segundo must support a large family and earn as he goes along even with the scholarship help that has been given him.

Recently, he was named head of a new research department established by the National Congress of American Indians.

EDUCATION: Reservation schools; University of Chicago.

MARRIED TO: Flora Hendricks (Papago) of Arizona.

CHILDREN: Florine, Maxine, LaNova, Muriel, Charmaine, Thomas, Jr.

## THE FRAZIER

FRANCIS PHILIP FRAZIER  
SUSIE MEEK FRAZIER

DAKOTA (Santee)—Nebraska  
SAC AND FOX—Oklahoma



**W**IDELY KNOWN figures in the field of religious endeavor, Philip and Susie Meek Frazier are synonomously identified as interpreters of the Indian and as life-time workers in Indian missions.

Philip's father, and his grandfather before him, were also native missionaries. The grandfather, Ehnamani, was converted while in prison at Mankato. Later, he was the first Dakota to be ordained in the Congregational faith, and he was pastor of the church at Santee, Nebraska. Both of his sons were ordained ministers and pastors of this same church, as Philip was after his own ordainment.

In school, Philip received training for his naturally fine voice. He had to work hard to earn his way for there were no financial aids or scholarships, governmental or otherwise, available to Ind-



ians at that time. His college education was interrupted by Army Service in World War I. He went overseas with the 89th Division, 355th Regiment, Headquarters Company. He served 90 days in the front lines and six months with the Army of Occupation in Germany.

With his honorable discharge, Philip completed his college work and theological training. He met and married Susie Meek, who was a direct descendant of early Friends missionaries. A national secretary for the YWCA for several years, Susie was also an accomplished pianist and vocalist. With their marriage, she helped Philip to continue his education by appearing with him in concerts and programs.

The Fraziers were first assigned as missionaries to the Kickapoo Indians in Oklahoma. These people were reluctant to accept the new religion, and so the task was a difficult one. Later, Philip was appointed missionary to the Sioux and General Superintendent of Missions in South Dakota and Nebraska. He was elected to the school board of Eagle Butte (S.D.) and in addition to his reservation churches was appointed general superintendent of all Indian Congregational churches in these two states.

His next appointment was that of superintendent of the adult experiment school at Santee, Nebraska. This project was abandoned with the outbreak of World War II and the Fraziers moved to Los Angeles. Philip worked in the war plants, and with the Indian Center, helping Indians coming into the city in search of employment.

The war over, the Fraziers returned to Oklahoma to serve among the Osages. They revived the badly neglected mission, and established an active church. They also gave interpretative concerts and programs on Indian life throughout several states. For a time, Philip also attempted to establish an Indian Center in Oklahoma

City until he was called back to the Sioux country as minister to five churches on the Standing Rock reservation, his present post.

#### Philip

EDUCATION: Reservation schools; Santee Normal Training School; Yankton College Academy; Mt. Hermon Boy's School; Oberlin College (A.B.); Chicago Theological Seminary.

HONORS: Indian Achievement Award, Indian Council Fire (1958).

ORGANIZATION AND CIVIC ACTIVITY: National Fellowship of Indian Workers (former president).

#### Susie

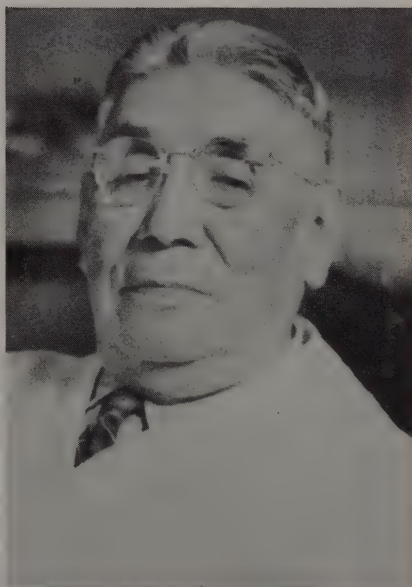
EDUCATION: Haskell Institute; Earlham College (A.B.).

CHILDREN: Francis, Jr., Wilbur, Winona (Mrs. John June), Thomas.

### GEORGE FRAZIER

**G**RADUATING from Indian school at the age of 13, Dr. George Frazier was the youngest in his class. He entered a preparatory school for Dartmouth, but family illness and a shortage of money, made it impossible for him to continue his schooling. By dint of much hard work, he finally saved enough money to enter medical college. Again, he had to work at anything he could get to do. One of his assignments was to keep fifty kerosene lamps cleaned, trimmed and ready for use. He graduated, however, the second highest in his class.

### DAKOTA (Santee)—Nebraska



George first practiced in a rural area of western Nebraska. Many of the people still lived in sod houses, and he was expected to be a specialist in all phases of medicine. He delivered many a baby on the dirt floor of a sod house or Indian teepee.

After ten years of practice, Dr. Frazier entered the Indian Service as physician. He was stationed on the Santee, Lower Brule, Crow Creek, and finally the Rosebud reservations. He worked both in the field and in the hospital until his retirement. With the outbreak of World War II, the great shortage of doctors brought about his return to Rosebud where he remained until 1951. Here he did outstanding work in the treatment of trachoma, a serious eye condition with which many Indians were afflicted. He is now retired. Dr. Frazier is the older brother of Rev. Francis Philip Frazier.

EDUCATION: Reservation schools; Hampton Institute; Denver Homoeopathic Medical College (M.D.).

HONORS: Indian Achievement Award, Indian Council Fire (1939); Distinguished Service Award, Department of the Interior, for "a career of devoted and conscientious service performed at personal sacrifices" (1951).

MARRIED TO: Emma Scott (Crow) of Montana.

CHILDREN: Pearl (Mrs. A. S. Peabody); Emmajean (Mrs. B. H. Wilson), Wilford.

**A**N UNUSUALLY versatile artist, Waano Gano makes use of a wide range of artistic medium—oil, watercolor, tempera, pastel, ink, charcoal, and pencil. He also has a wide range of style from academic to abstract. He paints portraits, figures, landscapes and murals with equal facility, designs textiles and furniture, and illustrates children's books.

Waano Gano has devoted much time to the study of Indians and to anatomy, and is a recognized expert on these subjects. He has coupled this knowledge with rare ability to produce striking and unusual paintings in which human figures are treated as geometrical forms incorporating designs found in beadwork, basketry and pottery. He is the originator of a type of painting called nocturnes which are done outdoors at night. These require a specially arranged set of homemade pastels. He is the designer of the Indian Council Fire Achievement Award, a bronze medal, and of the masthead for *The Amerindian*, an American Indian news bulletin published in Chicago. He has held over 50 one-man exhibitions, has served as a juror in many important exhibitions, and participates in local, national, and international shows.

In World War II, Waano Gano worked with the Air Force Visual Aid Training Unit. He designed educational posters and other materials. As a free lance artist, he has painted many murals and





has done the textile and decor designing for various commercial firms, among them Western Air Lines. He and his wife now own and operate their own florist shop in Hollywood.

EDUCATION: Public schools; Von Schneidau School of Art; Lukits Fine Art School; University of Southern California.

ORGANIZATION AND CIVIC ACTIVITY: Valley Artists Guild (past president); Painters and Sculptors Club (vice president); California Art Club; Southwest Art Association; Association of American Artists; Artists of the Southwest (director); American Artists Professional League; Laguna Beach Art Association; Coordinating Committee for Traditional Art (executive secretary).

MARRIED TO: Christine Reuben (Karak) of Klamath River, California.

## WOODROW CRUMBO

**E**QUALLY at home, whether it is before an easel or participating in a tribal dance, Woodrow Crumbo is one of the top Indian artists of modern times.

Crumbo grew up under the guidance of the older Indian people and received thorough training in ancient culture. He became a ceremonial dancer while still a boy.

He was still in college during the depression years, and his skill at dancing helped to provide his bread and butter. He organized and trained a student dance group which became popular entertainment, and following his graduation, he continued to dance in Indian ceremonials. He was also an interpretative dancer with Thurlow Lieurance's symphony orchestra. He toured the country for more than eleven years with this famous composer.

Crumbo's life work began to take shape when he organized and taught the first jewelry-making classes at Oklahoma University. He became art director at Bacone College, and then began graduate studies under the noted water colorist, Clayton Staples, at the University of Wichita. He also became artist-in-residence at the Gilcrease Foundation in Tulsa. While at Bacone, he designed and made a stained glass window which has received much attention and commendation. The theme is based on a Delaware tribal design after the one on a pouch given by these Indians to William Penn, the Quaker.

## POTAWATOMIE—Oklahoma



In World War II, Crumbo was a foreman in the Douglas Aircraft foundry. With his release from war-time duties, he assisted in planning the first annual exhibition of American Indian Art at Philbrook Art Center. This became an annual event of great value in educating the public on Indian art ability. The discovery and promotion of such talent is a primary activity with Crumbo and he has been a powerful force in the stimulation of creative production among Indians of all tribes.

Crumbo has not only specialized in Indian customs and culture. His studies have taken him to the Egyptian, French, English, Dutch and contemporary schools. He expresses himself in a variety of mediums and he adheres to the authentic and legendary in Indian subject matter. His work has an unusual flare and sparkle.

Six of his murals hang in the Department of the Interior building and his paintings are in many permanent museum collections. The Gilcrease Foundation alone owns 160 of his paintings. He has had numerous exhibitions over the country.

Recently, hearing about a mail order course in mineral identification, Crumbo sent in \$3.00, read the material in two nights, and set off on a prospecting venture. He stumbled onto a deposit of beryllium and founded a company with an incalculable potential for profit. This has enabled him to establish a silk-screen industry which will not only publicize Indian art, but which will give employment to Indians and develop artistic skill as well.

EDUCATION: Chilocco Indian School; University of Oklahoma; American Indian Institute; University of Wichita.

HONORS: Julius Rosenwald Foundation Fellowship (1945).

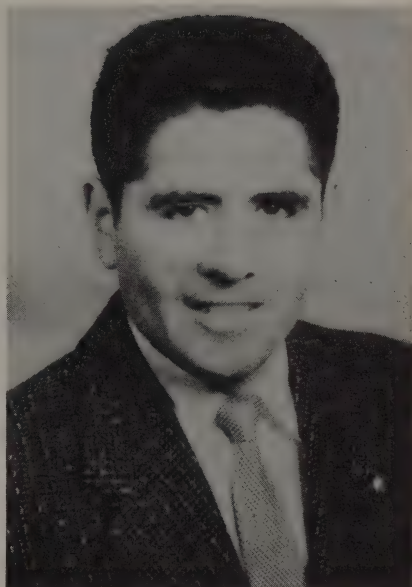
MARRIED TO: Lillian Hogue (Creek) of Checotah, Oklahoma.

CHILDREN: Minisa, Max.

**GEORGE BLUE SPRUCE (Snow White Bow)**

**PUEBLO (San Juan)  
—New Mexico**

**T**HE FIRST Pueblo Indian dentist, and the only Indian dentist in the Commissioned Corps of the U. S. Public Health Service, Blue Spruce is stationed on the Fort Belknap reserve. His dental training was launched when he was the winner of a contest held for outstanding high school graduates and sponsored by the New Mexico B.P.O.E., on a statewide basis. The various lodges pledged the money to make certain his professional training. For two years after receiving his degree, Blue Spruce was a Lieutenant in the Dental Corps of the U. S. Navy.



**EDUCATION:** Parochial school; Creighton University (D.D.S.)

**ORGANIZATION AND CIVIC ACTIVITY:** American Dental Association.

**MARRIED TO:** Barbara E. Lujan, of Santa Fe, New Mexico.

**CHILDREN:** Sharon, Reni.





*Beatien Yazz*

THIS NAVAJO artist first received great acclaim when he was still a small boy. At eight years of age, he came to the attention of Sally and Bill Lippincott who had taken over an old trading post at Wide Ruins, Arizona.

A foreign artist had come to the trading post, and he went about shirtless in order to acquire a tan. Since both Jimmy and the artist painted pictures, the Indians gave the boy his nickname of Bea Etin Yazz (Little No Shirt) and he since revised the spelling. Quickly recognizing the lad's abilities, the Lippincott's gave him scraps of paper and crayons and carefully nurtured his superb instinct for artistic expression. Jimmy was interested in paper textures as well as colors, and rescued red and blue paper from the Lippincott waste baskets.

A number of artists visited Wide Ruins and tried to teach the boy, but they only succeeded in confusing him. Mrs. Lippincott then did what she could to restore his confidence and to prod him back to work again.

Then came an author who wrote a book called *Spin a Silver Dollar*. This told a great deal about Beatien Yazz and he did the illustrations for it. His work excited much comment and stimulated a demand for his paintings.

Jimmy attended school for a year, and then enlisted by subterfuge in the Marines when he was not quite sixteen (World War II). He served in the Navajo code unit of the Signal Corps with many other Navajos who were extremely valuable in this branch of service. Their language was used for sending code messages, for neither the Germans, Japanese, or even the Americans, could understand or translate it.

Returning to the reservation after his discharge, Jimmy attended

several Indian schools but only briefly. He worked on a few jobs, painted occasionally and taught art at Carson Indian School. He also spent one summer in study with the Japanese artist, Kuniyoshi, under a special scholarship at Mills College. He was the only Indian in a class of graduate students.

Then he ceased to paint, and it is only recently that he has resumed his work and opened a studio at Wide Ruins. He is considered the greatest living primitive painter and he had become a master before he reached his 'teens. Jimmy has turned to the life of his people for inspiration, and his work shows great maturity, a delicacy of touch and refinement of detail. His paintings are included in many private collections and he has exhibited in museums throughout the country, including the National Art Gallery. He has won numerous prizes, among them several "firsts."

A new book by the same author of the one who started him on his road to fame has now been written. *Paint the Wind* (Viking, 1958) continues Jimmy's story from the time of his return to the reservation and to the ways of his people, the conflicts encountered, his marriage, and his growth from adolescence to manhood.

EDUCATION: Santa Fe and Fort Wingate Indian Schools; Sherman Institute; Mills College.

MARRIED TO: Elizabeth Roan (Navajo) of Arizona.

CHILDREN: Irvin, Marvin, Calvin, Velma, Jan.

## JOSEPH F. BROWN

## BLACKFEET—Montana

**P**ROBABLY the only Indian Catholic priest in the United States (two others are now deceased), Father Brown was educated by the Society of Jesus. He was ordained in 1948 and solemnly professed at the historic old mission at Cataldo, Idaho. Now pastor of the St. Charles Mission, and the Church of Our Lady of Loretto, both Indian missions in Montana, he has also served among the Coeur d'Alene and Colville Indians in Idaho. While in Idaho, he was Child Consultant for the State Welfare Department.



Father Brown is one who believes that the present and future of the Indian people are far more important than the past. The passing of the buffalo and all that it meant to the plains Indians did not mean the passing of the people, he says, or the values that gave dignity and nobility to their daily lives.

The Indian past is something to be built upon, he points out, and those early values of community cohesiveness, family loyalty, cooperation, and personal achievement are not only possible here and now, but are still necessary to the good life.

Indians must tackle their problems with courage and confidence, and must take advantage of opportunities, Father Brown says. "The non-Indian, too, has a responsibility. There must be humility on the part of the non-Indian who should not feel that the Indian must be made into his image and likeness, or that he is



culturally inferior to be educated into similarity. To recognize a difference and then use one group as the norm is unjust.”

EDUCATION: West Baden College (A.B.); Loyola University (Chicago) (Ph.L.); Alma College (S.T.L.).

## ORANGE WALTER STARR

## CHEROKEE—Oklahoma

A FAMILY FRIEND promised to send Orange Starr through college, if he would study engineering. He reneged when the decision was for medicine. So Starr sold his horses, mortgaged his Cherokee allotment, borrowed where he could, and began a precarious existence. He never knew from one semester to another if he could finance his next school term. When he finally graduated, he was heavily in debt. With his medical degree, he entered the Army Medical Corps for World War I duty, and then opened private practice in Drumright, Oklahoma.

Keenly interested in the welfare of the Cherokee, Starr has been active in their behalf, and is a member of the tribal executive council. A member of the Oklahoma State Legislature from 1942 to 1946, he was active in political affairs, was city and county physician and still participates in all civic matters. For the past six years he has authored a column in a stockman's publication.

EDUCATION: Tribal schools; University of Oklahoma (B.S.); St. Louis University Medical School (M.D.).

ORGANIZATION AND CIVIC ACTIVITY: Cherokee Foundation (executive board); Salvation Army Advisory Board (chairman); Rotary (president); Red Cross Chapter (chairman); American Legion (commander); Indian, Cowboys and Pioneers Association (treasurer); Oklahoma Semicentennial Commission.

MARRIED TO: Lois Winn, of Lawton, Oklahoma.

CHILDREN: Marion (Mrs. Richard Ghalston), Oliver.

## ALLAN HOUSER (Pulling Roots)

APACHE—Arizona

THE GREAT-GRANDSON of Geronimo, Allan Houser hopes some day to write and illustrate a book about his famous ancestor. Houser is a noted artist and sculptor who first began to paint in 1934.

As a boy, he worked on his father's farm, going to school at intermittent intervals. He intended to make a career of professional athletics, but an illness which occurred in high school diverted his interest to drawing. He received a trophy for his



outstanding work in art the year before he graduated. With a friend, Houser then opened his own studio in Santa Fe. He had several one-man shows throughout the country and painted some of the murals in the Department of the Interior building in Washington. His paintings were also exhibited at the New York and San Francisco World's Fairs, and in Geneva, Switzerland. At one time, he was asked to demonstrate his work to art students in China.

Houser who has received many art awards, is now instructor in arts and crafts at the Intermountain Indian School. He is a popular illustrator of Indian books and has so far done the art work for seven, both adult and juvenile, and for Compton's Encyclopedia. In much of his work, there is splendid action. The figures have vitality and vigor, yet the lines are simple. He paints primarily in the typical Indian two-dimension with broad flat brush strokes which are both clean and definite.

In 1948, he completed a marble statue as a memorial to Haskell Institute Indian students who lost their lives in World War II.

EDUCATION: Public school; Chilocco Indian School; Haskell Institute.

HONORS: Guggenheim Fellowship in sculpture and painting (1948);

Palmes Academiques (art award of the French government) (1954).

MARRIED TO: Anna Marie Gallegos (Navajo) of New Mexico.

CHILDREN: Roy, Lonnie, Robert, Stephen.

## ELMER JAMIESON

## MOHAWK—Ontario

**A**SSISTED in getting through college by his three sisters, all of whom taught school on their home reservation, Elmer Jamieson is also a teacher.

After securing his Bachelor's degree, he served overseas during World War I with the Canadian Army. He then returned to his studies and was appointed to the staff of a Toronto high school with the completion of his Master's degree.

Jamieson headed the chemistry and biology departments at this school, and continued to study for his doctorate degree. His doctoral thesis was "Indian Education in Canada."

With retirement from this high school position after 25 years of teaching, Jamieson became a staff member of the chemistry department at the University of Toronto.

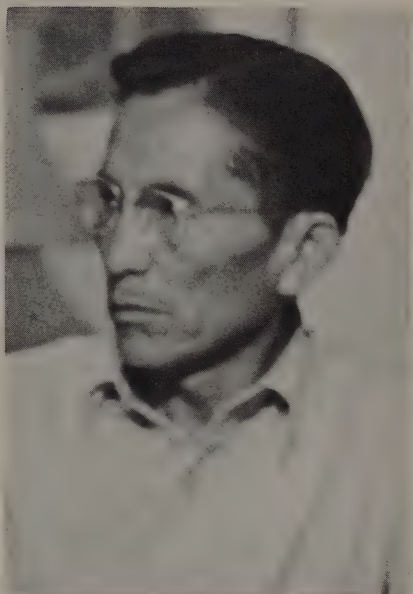
Glad that he took the trouble to work toward a good education, Jamieson says that he has always been happy as a teacher. He believes not only that it is good to have an education, but also it is good for one to have to struggle a little in order to get it.

EDUCATION: Reservation schools; McMaster University (B.A.); University of Toronto (M.A., D. Ped.).

MARRIED TO: Elva Miller (Mohawk).

CHILDREN: Wilma (Mrs. Tom Skinner) (adopted), Lois.

THE FIRST of his tribe to receive national and international recognition as an artist, Fred Kabotie's influence has been far-reaching, not only as a teacher of art but through the inspiration that he has given to others. He is the most capable artist of all of his tribesmen, and he is outstanding among all artists of any race.



Kabotie was born in the ancient village of Shungopovi. He was brought up in strict accordance with Hopi tradition. When about six, his people were in conflict with governmental policies, and were forced by armed soldiers to discard their customs and accept white ways of life. The conservative Kabotie family was deeply affected by this situation, and withdrew to establish a new home at Oraibi.

It was here that Fred began to show his artistic talent. He and a playmate spent most of their time sketching on slabs of stone. Frequently they went to distant points in search of natural earth colors and materials.

When trouble again occurred, the people of Oraibi went further north to Hotevilla. The soldiers came again, and the Kaboties returned to the original home. The men of the families of this village, however, were taken into custody and sent away to Carlisle Indian School.



When a day school was finally opened at the Pueblo, Fred would be spirited away each day so that he could not be forced to attend. Early one day, a policeman arrived and he was taken to the school. After two years of this, he refused to go regularly and was finally sent to the government school at Santa Fe.

In fifth grade, Fred was assigned to color maps. By chance, the wife of the Superintendent saw his work and was excited by his use of color. She encouraged him, and later had him illustrate a book for children which she wrote. The little book attracted much attention, and Kabotie later illustrated another by the same author. He also illustrated a magazine story which was afterwards published in book form.

When he graduated from high school, Kabotie was employed by the School of American Research and the Archeological Society of New Mexico to paint Indian dances. Later he was engaged by the Museum of the American Indian, New York City, to paint Hopi life and ceremonies. He was also commissioned by the Fred Harvey Company to paint a large mural of the Hopi snake legend in the Indian Tower on the south rim of the Grand Canyon.

With his initiation into a Hopi men's secret society, Kabotie's future was determined, for he has remained in Hopiland since then. In 1937, he was appointed art instructor at Oraibi High School and has held this position ever since.

Kabotie reproduced the pre-Columbian Hopi Indian paintings in the Awatobi ruin in Arizona when it was excavated by the Peabody Museum. This reproduction was shown at the Museum of Modern Art in New York City, and later toured the United States. In 1941, he sponsored the organization of the Hopi Silvercraft Cooperative Guild, a non-profit group of silverworkers which utilize and adapt ancient Hopi designs in their products.

The original members were fourteen war veterans. Kabotie is actively engaged in encouraging the creation of Hopi arts and crafts and the marketing of them for this guild. He does not receive any salary for his services but is motivated by his love for the fine products of his people and his desire to keep them alive.

Many honors have come to this gentle and retiring Hopi artist, and his works have been exhibited from coast to coast. They have also been shown in a number of foreign countries. It is said of him that he has painted almost every ceremony of his people. He is a master of detail, and his subject matter is always Hopi, constructed with a warmth, meaningful fidelity, and fine balance achieved by few artists.

HONORS: Palmes Academiques of the French Government (1954); Indian Achievement Award, Indian Council Fire (1949); Guggenheim Fellowship (1945-46).

WRITINGS: *Designs from the Ancient Mimbrenos* (1949)—also the illustrations.

MARRIED TO: Alice Talayaonema (Hopi).

CHILDREN: Hattie Lou, Michael.

## SOLOMON McCOMBS

CREEK—Oklahoma

A DESCENDANT of one of the founders of Bacone College, the only college for Indians in the country, Solomon McCombs is one of the first Indians to enroll in the art department at that school.

McCombs has won many awards in national Indian art competitions. He has tried to keep alive the beautiful old technique of Indian painting, at the same time authentically portraying Indian life and custom. McCombs' great-grandparents, on both sides, traveled to Oklahoma over the "Trail of Tears" and from them came many stories of early Indian life. Although his interest in the history of the Creeks is a major one, this artist does not restrict himself in his range of subject matter.

Presently employed by the Department of State as an illustrator in visual services, McCombs was sent by that Department on a several months visit to Syria, Lebanon, Jordan, the Belgian Congo, Kenya, Uganda, French Equatorial Africa, Libya, India and Burma. On this tour, he exhibited his paintings and told of American Indian contributions to our national development and culture. He was the first Indian good will ambassador to make such a tour. He gave about 30 formal talks, several radio broadcasts, and met informally with many high ranking officials and citizens.

EDUCATION: Bacone College; Tulsa University.

ORGANIZATION AND CIVIC ACTIVITY: Society of Federal Artists and Designers (treasurer).



## TURNER A. COCHRAN

## CADDO-CHEROKEE—Oklahoma

**I**N GOVERNMENT SERVICE since 1929 Turner Cochran has spent the major part of his duty with the Immigration and Naturalization Service. Cochran is Deputy District Director of this service at Kansas City, Missouri, with jurisdiction over the states of Kansas and Missouri.

While at a government school, Cochran was a member of the All Indian Cavalry Troop. An expert horseman, he now raises and trains saddle and parade horses.

The highlights of his career—unique not only because of his vast experience in the deportation of undesirable criminal aliens, but also because this field is one in which he is probably the only Indian participant—include many colorful assignments. Three years were spent in the deportation of criminal aliens in various U. S. penitentiaries. In 1941, Cochran conducted a special survey over a five state area of subversive organizations.

Immediately after the declaration of World War II, Cochran was named Chief District Parole Officer for alien enemies covering a 7½-state area. He administered the Alien Enemy Program and related parole work, until he volunteered for Naval duty. He returned to his work as hearing officer in deportation cases and later was made Supervisory Investigator in charge of the Investigation Section at Kansas City. Cochran has also held special assignments in connection with Grand Jury investigations of notorious racketeers, some of whom were deported.

**EDUCATION:** Haskell Institute.

**HONORS:** Special commendation award for sustained superior performance, U. S. Department of Justice, Immigration and Naturalization Service (1957).

**MARRIED TO:** Mary Parshall (Assiniboine) of Montana.

**CHILDREN:** Thelma Lucille (Mrs. Hamrah), Mary Jo.



**B**ONE NECKLACE, paternal grandparent of Oscar Howe, head chief of the lower Yanktonais, was noted for his gift of oratory. Perhaps his most famous speech was that made on behalf of his people before the Northwestern Indian Commission in 1886. White Bear, a grandparent on the maternal side, distinguished himself at the time of the Santee uprising in 1862 and received a commendatory plaque from the Government.



His pre-adolescent years characterized by poverty, illness, and frustration, Howe was an Indian school pupil when such schools were operated under rigid military discipline. It was a violation for an Indian to speak his native tongue, and since he knew only his own language, the boy was many times given "corrective punishment." This meant being shoved into heated radiators, or the application of a rubber hose to face and head.

While in school, Howe suffered a serious but unidentified skin disease, so disfiguring that others avoided him. He was also almost blinded by trachoma. Completely discouraged, the ten-year old lad contemplated suicide. He was finally sent back to the reservation as a "hopeless case."

Determined to rid himself of the ugly skin condition, he washed every hour for many months. His skin at last was cured and along with this his trachoma, but not the deeper psychological wounds.

Returning to school, Howe determined to make others ashamed for having been ashamed of him. In high school, he became an instant success in art, and before he graduated, his paintings had been on exhibit across the nation, as well as in London and Paris.

When he returned to his home community, another period of despondency was experienced. Here, artistic success was measured only in dollars and cents and a depression was on. Desperate for work, Howe accepted the position of art instructor at Pierre Indian school. His pay was his room and board. In a short time, he was assigned to the South Dakota Artists Project and he painted a series of murals.

With the advent of World War II, he spent three and one-half years with the Army in combat battalions in North Africa, Italy and Germany. In Germany, he met the girl who became his wife. Her trip to America was financed by his first national award. After traveling and marriage expenses were deducted, the young couple had but twenty dollars for a nest egg.

Shortly after the marriage, Howe was commissioned to illustrate a two volume book entitled *North American Indian Costumes*, published in France (1952). The money paid for the birth of the Howe's only child.

In 1948, Howe became Artist-in-Residence at Dakota Wesleyan University. He left later to take graduate studies and then became director of art at the Pierre High School. In 1957, he was named Assistant Professor of Fine Arts at the State University of South Dakota, where he is also Artist-in-Residence and Assistant Director of the University Museum.

Howe has won a large number of awards and has had several one man shows. He has also illustrated a number of books. For the

past decade, he has yearly designed the decoration of the larger-than-life scenes carried out with corn in its natural colors for the Mitchell, South Dakota, Corn Palace.

Most of this artist's compositions would be at home in any contemporary show, yet they are Sioux to their very core. The original art of his strong native background comes through strengthened by modern art training and experience.

EDUCATION: Pierre Indian School; Santa Fe Indian School; Dakota Wesleyan University (B.A.); University of Oklahoma (M.F.A.).

MARRIED TO: Heidi Hampel, of Germany.

CHILDREN: Inge.

## JOSEPH WILBUR DeCORA

## WINNEBAGO—Nebraska

A NEWLY-ORDAINED minister, Wilbur DeCora is pastor of the Reformed Church on the Winnebago reservation. The acceptance of Christianity is the only hope for the Indian, he says, for, "from within the church will come the people of tomorrow."

Government wardship and paternalism, have been a hindrance to Indian progress, DeCora believes, and one answer to the Indian problem is the termination of government control. A relocation program combined with on-reservation employment program is another measure which he advocates as a means to helping Indians develop a needed sense of values.

EDUCATION: Mission and public schools; Flandreau Indian School; Cook Christian Training School; New Brunswick Theological Seminary.

MARRIED TO: Lupita M. Jojola (Pueblo) of Isleta, New Mexico.

CHILDREN: Levi, Willard, Rochelle.

## EDWARD AHENAKEW

CREE—Saskatchewan

THE FIRST Cree Indian to gain the Anglican licentiate in theology degree, the Reverend Canon Ahenakew was born a few months after the cessation of the Northwest Rebellion.

His mother had desired that he enter the ministry, so he pursued this course. He received the first licentiate degree given by his college and is believed to be the first Indian to have received the Doctor of Divinity degree in Canada.

Canon Ahenakew has been in charge of several Canadian reserves, and as general missionary has traveled to many others. He has represented the Saskatchewan diocese at the Provincial and General Synods for over 30 years. He assisted in the compilation of a Cree-English dictionary, and is the publisher of the *Cree Monthly*.

Believing that Indians should be treated as white men, Canon Ahenakew particularly stresses that this should apply in the matter of liquor. "I believe there would be more moderation and less trouble if Indians could purchase liquor the same as others," he says. "Liquor laws discriminating against the Indian not only make him feel inferior to the white man, but also force him into the position of seeming to be more unlawful."

EDUCATION: Reservation and public schools; Wycliffe College; Emmanuel College Divinity School (L.Th., D.D.).

HONORS: Honorary Canon, St. Alban's Cathedral. Ahenakew Lake in northern Ontario named in his honor.







*Willard Stone*

## WILLARD STONE

## CHEROKEE—Oklahoma

**C**OMPARATIVELY without training, Willard Stone produces carvings purely as an answer to an inner urge to create. His works, which have been proclaimed as that of a "genius", are made with an old pocket knife filed down. Yet, they have an exquisite grace and great feeling for the use of the wood grain. They are the more remarkable, since the carver is without three fingers on his right hand.

Left fatherless in infancy, times were rough for the small boy and his mother. He always wanted to paint, but an exploding dynamite cap took off his fingers and destroyed what interest he had in school. For several years, Stone then worked at farming, but he also tried modeling with bits of clay and entered some pieces at the Muskogee Fair. These won three blue ribbons, and the artist was "discovered" and helped to enter college. There he learned a lot about drawing, sketching and perspective under the late famed Acee Blue Eagle and Woodrow Crumbo, but he was self-taught when it came to sculpture.

Stone worked his way through college with his carving, and he says he would rather carve wood than eat. He uses red cedar, sassafras, and walnut but feels a greater sense of accomplishment in a finished piece of the latter, for it is extremely hard wood and therefore difficult to handle.

Later, he became artist in residence at Thomas A. Gilcrease Institute (Tulsa) where he remained for three years under the sponsorship of Mr. Gilcrease.

Stone spent three of the World War II years at the Oklahoma Ordnance Works. He is now engaged in precision work and die finishing at a Douglas Aircraft plant.

**EDUCATION:** Public school; Bacone College.

**MARRIED TO:** Sophie Coger (Choctaw) of Arkansas.

**CHILDREN:** Sophie, Nettie, Jason, Danny, Evelyn, Lyda, Joyce.

## THE REIFELS

DAKOTA (Brule)—South Dakota

Benjamin Reifel

Alexander Reifel

Albert Reifel

COMING from a typical mixed-culture reservation family, the Reifel brothers have each in their own way become successful citizens. Their mother, a full blood Indian without formal education, spoke broken English only when necessary. The white father had settled in the Indian country as a young cowhand and the family lived on a small ranch.

"Our mother," say the Reifels, "in spite of her limitations, was instrumental in shaping our lives to meet the challenge of an integrated life as we know it today. She had the foresight to know what was essential to bridge the gap from the old to the new. She was a devout Episcopalian and while we were still growing up saw to it that we would never miss church or school. Her own only reading material was an Indian monthly printed by a mission and an Indian translation of the Bible."

To Ben (as he is better known), the younger brothers also give much credit as the "spark that set off our will to learn." From his boyhood, Benjamin had an intense interest in his home area and wanted to do something about the improvement of



*Benjamin Reifel*

ranching and farming practices. He attended agricultural school during the winter months and worked at home the remainder.

His unusual ability, and the seriousness with which he took his studies, brought him to the special notice of his principal. It was arranged that he would graduate after three terms, and he entered college to major in chemistry and dairy science. After graduation, he was appointed farm agent in the Indian Service, working on his home reservation. Twenty-one years later, he returned to this reservation as the first Indian superintendent in its history.

With a later appointment as organization field agent, Ben helped Indian groups form business councils under the Indian Re-organization Act. On military furlough in World War II, he saw service in France and Germany and now holds the rank of Lieutenant Colonel in the Reserve Corps.

With his return to the Indian Service, Ben was named tribal relations officer at Billings, Montana. Then he took graduate studies under a Faculty Scholarship and a John Hay Whitney Fellowship. Since 1955, he has been Area Director for the Aberdeen Area Office of the Indian Bureau.

It is not enough for others to be concerned with Indian problems and plans for their solutions, Ben says. "Indians themselves must recognize what the problems are, and it is they who must search for these solutions before outsiders can give effective help. The plans that evolve must be Indian plans, for which they are willing to struggle to complete at any cost. They cannot, without disastrous consequences, disregard any of the elements of modern life. Not if they wish to have a meaningful part in the life of America today."

During his career, Ben has made a hobby of collecting bulletins, maps, reports and other information pertaining to the Plains area and its people. This has given him a valuable fund of information and great insight into the varied problems of the locale and the Indian-white relationships.



Alexander Reifel is a civil engineer. He has been with the Corps of Engineers at the Los Angeles District Office of the Southwest Pacific Division with jurisdiction over California and Arizona since 1953. He is responsible for the preparation of contract plans and specifications in connection with the channel improvement for flood control projects. Prior to this, he worked for the Air Force Installation at Burbank, California as Civil Engineer in charge of all ground



*Alexander Reifel*

facilities. He has also been with the Bureau of Reclamation as Civil Engineer on irrigation, canals and dams. Alexander served as a Sergeant and then as First Lieutenant in the Infantry in World War II. He was an Infantry Unit Commander in the European Theatre. The GI Bill, and supplementary work enabled him to secure his professional training.

Alexander also believes that change in the Indian situation will come only from within the group, with mutual understanding between Indians and non-Indians.

"As boys, we lived on a small ranch near a village which had one store and postoffice, an Episcopal church with an Indian minister, a garage and blacksmith shop, and a country school house," he says. "We boys all finished our elementary schooling at the nearest public school, sometimes riding horseback, but mostly walking back and forth. We knew little about the outside world but we were not afraid to try to venture into it, because our mother made us strong."

Albert is the youngest son in the Reifel family. He is a physician in the Veterans Administration, stationed as a specialist in internal medicine at the Sioux Falls VA Hospital. His medical training was undertaken in the face of serious obstacles, for, at the end of his junior year in pre-med school, he had to drop out because he had contracted tuberculosis. Again, while on specialty residency training, lung complications developed and again he had to drop out. A further handi-



*Albert Reifel*

cap was the lack of funds necessary to undertake the highly expensive medical course. He worked to put himself through school with the exception of scholarship aid received from the Daughters of the American Revolution, the Massachusetts Indian Association, the John Hay Whitney Foundation, the Bureau of Indian Affairs, and his own university.

Albert learned to fear tuberculosis when he was a child. Then the leading cause of death among Indians, it destroyed young men and women in the prime of life. Poor homes and low standards of living made infection easy and there was insufficient medical service to assure adequate control over the spread of the disease.

As he grew older, Albert's interest in the problem deepened, and he determined on a medical career. To improve health conditions, Indian cooperation must be secured, Albert says. "The extent of this cooperation will be determined by the manner in which the Indian is approached. Language barriers frequently lead to

much misunderstanding between Indians and the physicians, nurses and social workers interested in their welfare. Since the Indian must think in terms of his own language, he sometimes misunderstands just what it is the whites expect him to do. Greater success might be obtained if there were more medical and public health workers of Indian blood. It is my hope that I can help members of my race to accept and to advantageously use the facilities of modern medical science."

Benjamin —

EDUCATION: Reservation and public schools; South Dakota State College (B.S., M.S.); Harvard University (Ph.D.).

HONORS: Outstanding Indian Award, All American Indian Days, Sheridan, Wyoming (1956).

ORGANIZATION AND CIVIC ACTIVITY: National Congress of American Indians; National Fellowship of Indian Workers (president); Masons; Elks; Rotary; Boy Scouts of America.

MARRIED TO: Alice Johnson, of Erwin, South Dakota.

CHILDREN: Loyce (Mrs. Emery Anderson).

Alexander —

EDUCATION: Public schools; Flandreau Indian School; Sioux Falls College; University of Wyoming (B.S.).

ORGANIZATION AND CIVIC ACTIVITY: National Congress of American Indians; American Friends Service Committee, Welfare Planning Council; Los Angeles Indian Center (chairman of council).

MARRIED TO: Pakali Satterfield (Chickasaw) of Oklahoma.

Albert —

EDUCATION: Mission School; University of Minnesota (B.A., M.D.).

MARRIED TO: Helen Edlund, of Minneapolis, Minnesota.

ORGANIZATION AND CIVIC ACTIVITY: American Medical Association.

CHILDREN: Lucy, Nancy, Kristline, Steven.

# INDEX

A	PAGE		PAGE
Ahenakew, Edward	225	Delorme, David P.	30
Ahkeah, Sam	83	Dodge, Thomas	47
Ahpeatone, Spencer H.	90	Dozier, Edward P.	17
Akers, Dolly S.	53	Dushane, Howard S.	54
Archuleta, Manuel	117		
Archuleta, Alyce P.	117	<b>E</b>	
Artichoker, John	114	Echohawk, Brummett	22
Artichoker, John H.	114		
Ataloa	7	<b>F</b>	
		Farver, Peru	64
<b>B</b>		Feathers, Gerald T.	183
Bearskin, Leaford	67	Fleming, Darrell	92
Bearskin, Leland S.	67	Frazier, F. Philip	201
Beatien Yazz	211	Frazier, George	203
Beaver, Fred	15	Frazier, Susie M.	201
Begay, Harrison	8	Frechette, James G.	51
Bell, Franklin	70		
Belvin, B. Frank	81	<b>G</b>	
Belvin, Harry	81	Garcia, David	119
Bennett, Robert	89	Garner, Beatrice M.	16
Blue Spruce, George	209	Garry, Joseph R.	71
Blythe, Jarrett	9	George, Frank	18
Bordeaux, James P.	76	Gerard, Forrest J.	77
Bosin, Blackbear	99	Gladstone, James	120
Bronson, Ruth M.	75		
Brown, Joseph F.	213	<b>H</b>	
Bruce, Louis R., Sr.	35	Hawley, Albert M.	40
Bruce, Louis R., Jr.	35	Herrera, Joe H.	79
Breuer, Margaret B.	41	Herrera, Velino	129
		Homer, Peter	87
<b>C</b>		Houser, Allan	215
Calder, Frank	91	Howe, Oscar	222
Cardin, Fred	57	Hunt, Wayne Wolf Robe	45
Chaat, Robert P.	55		
Cheadle, Overton M.	34	<b>J</b>	
Childers, Ernest	122	Jamieson, Elmer	216
Chiltoskey, Goingback	43	Jemison, Edmund L.	132
Clarke, Frank	123	Johnson, Napoleon B.	136
Clutesi, George	127	Johnson, Robinson	138
Cochran, George M.	125	Jones, Harold S.	10
Cochran, Turner A.	221	Jones, Paul	139
Cook, Solomon	84	Joseph, Esau	135
Crowe, Amanda	187	Junaluska, Arthur S.	141
Crumbo, Woodrow	207		
Cuthand, Adam	192	<b>K</b>	
		Kabotie, Fred	217
<b>D</b>		Kaneubbe, Victor M.	23
DeCora, Joseph W.	224	Keeler, William W.	31
Dietz, William	85	Kelly, Peter	27
Deloria, Ella C.	60		
Deloria, Vine V.	60		



# INDEX

	PAGE
Key, Ted W. ....	105
Kiva, Lloyd .....	65
<b>L</b>	
LaPlante, Edward .....	133
LaVatta, George P. ....	134
Lewis, Roe B. ....	100

<b>M</b>	
McCabe, J. Maurice .....	97
McCombs, Solomon .....	220
McKenzie, Taylor .....	74
McNickle, D'Arcy .....	106
Madrano, Daniel M. ....	26
Manuel, Victor .....	72
Ma-Pe-Wi .....	129
Marmon, Kenneth A. ....	59
Marmon, Susie R. ....	19
Marsh, Estella J. ....	25
Massey, Fred H. ....	128
Martinez, Maria .....	13
Maynor, Lacy W. ....	112
Medina, Frank E. ....	107
Mercer, Paul A. ....	58
Momaday, Al .....	153
Momaday, Natachee .....	153
Montgomery, Jack C. ....	110
Monture, Ethel B. ....	109
Monture, Gilbert C. ....	101
Moore, Russell .....	95

<b>N</b>	
Neel, Ellen N. ....	171
New, Lloyd H. ....	65
Nolet, Jean-Paul .....	156

<b>O</b>	
Osceola, Billy .....	185
Ottipoby, James C. ....	145
Owl, Frel .....	157
Owl, W. David .....	157

<b>P</b>	
Pauahty, Linn D. ....	20
Peterson, Helen W. ....	93
Pilcher, W. W. H. ....	103

<b>R</b>	
Rainer, John .....	143

	PAGE
Raymond, Arthur .....	146
Reifel, Benjamin .....	228
Reifel, Alexander .....	228
Reifel, Albert .....	228
Reynolds, Allie .....	148
Ring, James B. ....	150
Roanhorse, Ambrose .....	155
Robe, Evelyn Y (Finkbeiner) .....	164
Roe Cloud, Elizabeth B. ....	63
Rogers, Edward .....	162
Roubideaux, Ramon .....	166

<b>S</b>	
Sakiestewa, Abbott .....	160
Schunk, Harold .....	161
Self, Frank J. ....	174
Segundo, Thomas .....	199
Seneca, Pauline L. ....	168
Sherman, Paschal .....	173
Silverheels, Jay .....	131
Smith, Alpheus .....	169
Starr, Orange W. ....	214
Stevens, Harry L. ....	175
Stewart, Albert .....	177
Stone, Willard .....	227

<b>T</b>	
Tallchief, Maria .....	191
Tallchief, Marjorie .....	191
Te Ata .....	29
Tibbets, Percy .....	184
Toddy, Jimmy .....	211
Tommaney, Thomas .....	176

<b>V</b>	
Velarde, Pablita .....	195
Victor, Wilma L. ....	186

<b>W</b>	
Waano Gano .....	205
Walker, Tillie .....	142
Ware, Lawrence R. ....	178
Washington, Jonah W. ....	151
Wauneka, Annie D. ....	47
Wesley, Clarence .....	182
West, W. Richard .....	180
Whitecloud, Thomas S. ....	188
White, Lincoln C. ....	197
Wolf Robe, Wayne .....	45
Wright, Muriel H. ....	193



